

G O D's Operations
O F
G R A C E:
B U T N O
OFFERS of his Grace.

To which are added,
Two brief Treatises. The One about
Invitation, and the other about *Exhorta-
tion* of Sinners to come to Christ; Both
examin'd, and consistently Stated with the
Glory of Free Grace: To rectify some
Common and Prevailing Mistakes in *Mini-
sters*, who now, with Time, are running
on in the Present Generation.

By JOSEPH HUSSEY, Pastor of the
Congregational Church of CHRIST at
Cambridge.

E Z E K. IV. 1, 2.

*Thou also, Son of Man; take thee a Tile, and lay it
before thee, and pourtray upon it the City, Jeru-
salem: And lay Siege against it, and build a
Fort against it, and cast a Mount against it: Set
the Camp also against it, and set battering Rams
against it round about.*

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I

To the Brethren in the Ministry
of Christ, of all Persuasions,
even as many as have put on our
Lord Jesus Christ in their Mini-
sterial Office.

Brethren,

GRACE, Mercy and Truth be with you. Even
Peace from God our Father, and Jesus
Christ our Lord. *My Heart is stirr'd up*
to write a few Things to you, not as Patrons of the
Author, but Possessours of the Truth as it is in Jesus ;
and as you are called by Him to hold it publicly forth
to Others. What Cause have [you] to thank Christ
Jesus our Lord, who hath enabled you, for that he
counted you Faithful, putting you into the Ministry &
many of you are Poor and Despised, yet count it all
Joy when you fall into divers Temptations. Some Few
of you are Learned in Part (as to what Men value in
Learning) but your Highest Proficiency is This, that
you have learned Christ : And as to any other Learn-
ing too, you could never have receiv'd it, except it had
been given you out of Christ's Nature-Fulness from
above. Christ is a more Learned Person than ever
any else hath been who hath attained unto the Great-
est Learning upon Earth : I mean he is so in the very
Things Men call Learning ; I except not Philosophy,
Languages, History, Antiquity, Arts and Sciences :
For in these Respects Christ is the most Learned Per-

II The Epistle to the Ministers.

son ever rose, tho' he teacheth not these Things by his Spirit. You are his Ministers in better Things ; in the Things of a Gospel-Revelation. How honourable a Relation do you bear to the Highest LORD and Potentate ! What Transcendent Work and Service is the Service of the Gospel, in which you are call'd to serve the Lord ! But as you are Ministers of Christ, I am persuaded you do not live without your Ministerial Trials. And are not the Trials of the Ministry (throughout the Extent of 'em) some of the Greatest of Office-Trials ? It's a Miracle of Grace so many stand, and so Few desert. As to my own Part, I can remember my own Ministerial Buffetings. I have been sometimes upon the Brink of laying all down, thro' a View of my own Insufficiency in the Knowledge of the Holy Scriptures of Truth : Nor could I find Relief (but Increase in Doubts) by whole Shelves of Annotatours, and the Learned Doctors of the Church who have written in all Ages. No sort of Interpreters of all Sides since the Reformation have escap'd my View. But alas ! When I had gather'd up Elijah's Mantle, I wanted the Lord God of Elijah : And when I run before my Master with Elisha's Staff, and laid the Staff upon the Face of the Child, as the Prophet's Servant did upon the Shunamite's, I found it contributed nothing to Soul-Conversion, nor Soul-Recovery ; for under the Dry Staff there was neither Voice nor Hearing ! Nevertheless, the Lord himself hath visited me in my Temptations, and reliev'd me in my Ministry. He hath carried me thro' and above the Storms that beat upon me in my Office. My Ministry was to be Christ's, and not to be my Own. And therefore His Grace hath been sufficient for Me. When this Temptation-Storm about the Sense of Scriptures had been blown over, Another Storm beat upon my Soul :

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Soul: And that was still from my own farther Insufficiency to keep off from the latent Natural Arminianism that still sprung up in my own Proud, blind and conceited Mind, and made all my Calvinism and Orthodoxy to be but Form and Notion: I wanted the Powerful Life of that Grace to possess and fill my Soul in all my sound Notions of it. Without this Vital Principle in Operation I found all my Orthodoxy to be a Burden of Dead, Heavy Preaching on my Heart and Hands. I found the Occasion of this Mischief to have been my following the Author, and labouring to varnish my Belief, where I could not support it, by Human Testimonies; tho' Christ hath expressly said, he receives not Testimony from Man. And I did it not as some do, who seem to believe they come off well, when they have told us, they'll mention the Testimony of Two Great Men, suppose Dr. Ames and Dr. Owen: But I verily thought with my self I came off but poorly, if I did not thorowly search the Fathers, the Two Clement's, He of Rome, and the Other of Alexandria, Ignatius, Justin Martyr, Theophilus of Antioch, Irenæus of Lyons, Tatian, Maximus, Tertullian, Hippolitus the Martyr, Origen, Ammonius, Minutius Fœlix, Novatian (tho' counted a Heretick) Gregory of Neo-cæsarea, Cyprian, Victorinus of Poitiers, Arnobius, Lactantius, Eusebius, Athanasius, Didymus, the Hilary's, Titus Bostrensis, the Two Cyril's, Optatus, Ambrose, Basil, Gregory Nazianzen, Jerome, Epiphanius, Rufinus, Chrysostome, (that Golden Mouth'd Charmer) and Augustine: All these on from An. 70. to An. 400 and 410. (as we commonly reckon) and from thence farther on to the innumerable Writers of a Thousand Years more, even down to the Bottom of the School-Men. In this Search I spent many Years, still with mine Eye upon the Holy

Scriptures, and upon what Measures of Gospel-Light and Spirituality had been dispensed forth unto any of them; thereby still to make up my Reckoning in the Close, and improve in my own Light, from what every one should contribute in any Point of the Gospel. But alas! Upon the Search I have found them Utterly to fail my Expectation, and to deal Deceitfully (in comparison of what the Scriptures do Themselves without 'em) as Job speaks of his Friends, when he compares them to the Summer-Brooks that deceive the Thirsty Travellour. And truly Brethren, I may tell you, who have try'd Testimonies as much as most of you, that an Itch among us to bring in Testimonies even of Modern Authors to Revealed Truths, especially when the Testimony stops the Growth of farther Reformation and Increase in the Knowledge of the Gospel of Christ, and Advances in Spirituality, is a very Pernicious Practice, and for ought I see is bringing down the Wrath of God upon Unsanctified Pens. If a Man's Argument lay in Humanity, Testimonies are proper to adorn and strengthen it; And it may be Necessary in making out the Matter of Fact; and often stops the Mouths of Men who can talk of nothing else, except Human Things. But the best of Human Testimonies are an ill Medium to testify to the Truth of the Gospel, because the Gospel is all built upon Divine Revelation, and it needs not to receive Testimony from Man. But some Men have little else to write upon any Argument, except just what is written to their Hand. 'Tis clear to Me, that the Man who goes about to Defend the Faith of the Gospel, or refute Error, by Testimony from Authors, would have been an Active Instrument, to have done as much Disservice to the Lord Christ in some of the Ancient Councils (made up of the Learned Doctors of the particular Age in which they Met)

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V

Met) that have been called to put Truths to the Vote, and enact Canons of Anathema upon all that were otherwise Minded, and could not subscribe the Article, or the Declaration: As the Men did, who were delegated to compose such Ecclesiastical Synods, and sit as Members in them upon Church-Occasions. As to this Matter of Synods we want an Evangelical History of the Councils, done with Gospel-Remarks upon all their Horrid Disorder, to serve the Truth: And I'm persuaded it would appear, that the Original of them was not to be found in Acts 15. (from whence they are fetch'd) for I never knew (by what I have seen) One Council in the World, sitting upon Divine Matters, like it; either as to the Nature of the Argument, or the Importance of the Conjuncture, or the Authority of the Persons, or the Assistance of the Mind.

Well, all these Things vanish'd, and were gone with me, when Christ clearly led me into more of the Love of the Father, the Knowledge of Himself, and the Operations of the Spirit, in my last Book. This sweetly calm'd the Storm of Troubles raised upon my own Insufficiency in the Ministry, and rebuked the Temptation which had stagger'd me from holding on my Work; And Christ taught me to keep off from the Natural Arminianism that runs through all our Common Labours, whether fitted to the Eye or Ear, for want of clear Distinguishings. This also calm'd the Storm of Troubles raised upon my Thoughts in departing from Human Testimonies, and wading through Difficult Points, where I saw no Author before me that had either waded or ferry'd over!

V The Epistle to the Ministers.

The Fruit of my Labours in the following Piece I here Dedicate and Present to You. If the Lord will use it to instruct, or strengthen any of you in his own Work, you will bless God in Christ who hath raised a better Structure in the Word of Truth, than is hereafter pulled down in Human Writings. Covet earnestly the best Gifts, and yet shew I unto you a more Excellent Way; Which that you may obtain and receive, is the Hope and Prayer of

Brethren,

Your

Brother in Christ,

and in the Lord's Work.

.28 SE60

Joseph Hussey.

T O T H E

R E A D E R.

Reader,

HAVING met with very Gracious Dealings from my God, not only in carrying me thro' a large *Tract* formerly, but in *Blessing the Publication of it* to many Souls far and near, as Holy and Savoury Testimonies (of their Experience upon this Argument by me in *MSS*) do witness: And since there are very *Few Copies* of the 500 printed, now remaining, which are not sold off, my Heart hath been again drawn forth to publish a *New Labour*.

As to my former *Volume* I'll add One *Caveat* to the Reader, to take off an Undue Aspersion. It hath been insinuated, as if I had there *stolen* what hath been Confess'd to be *Excellent about the Eternal Things*, out of *Dr. Goodw., Vol. 2. Part 2.* I am bound to declare, it's Utterly false. For all those Things were Meditated in my own Thoughts, digested into the Form they appear in, and were all *printed off* before I ever *saw* the *Dr's Treatise*, where there is said to be such an Harmony: Nor had I seen it then, but that Providentially I heard it spoken to me, concerning what the *Doctor* had written: If I had seen Him, it's very probable my Thoughts might have been carried to Another Subject: For I do not choose to write the same Things which I know to have been well done before. I do not know to this Day, that there's any Thing in it like *Plagiarism*, or *Book-stealing*: If it appears so to Another, let the *Parallel* decide it. Let the *Doctor* be put in One Column, and Me in Another. For without a Demonstration of the Fact, it is a hearing of False Witness before the Sun, to publish it.

The

The Doctrine of the *Descent* of Christ's Humanity, there Open'd and Maintain'd, without either the Heretical *E-lapse*, or any Abstract Notion of *Pre-existence*, to cut off one Part of the Humanity from another (for Pre-existence was wont to be confin'd to *Souls*, and not extended to *Bodies*, in the Schools of *Plato*) wherewith some Men would Fight against it, and others Cloud it, is a Doctrine of Christ, which, thro' Grace, will be more and more illustrated and confirmed from the Scriptures, since it's broken out into the World; and at this Day doth shine the brighter, from the Spirit of Christ, thro' the *Curtain*, and stands the Faster thro' the Feebleness of the *Opposition*. *Let Impartial Readers try the Cause of Both Sides.*

I had written a small *Essay* upon Two Things in the *Revelation*: The *One* is, to prove the *Drying up of the River Euphrates*, as to the *Overflowings* of it upon the *European* Side of the Empire, to be pass'd, since the Peace of *Carlowitz*. And the *Other* is, to prove that the *Two Witnesses* spoken of in *Rev. 11. Arose and stood up on their Feet in GREAT BRITAIN* in the Year 1687. Or an Entire Commentary upon the *11th of the Revelation*. And particularly, that the *Street of the Great City of Rome* which hath reigned over the *Kings of the Earth*, is a Word fitly adapted by the Holy Ghost, not only to the *Geographical Scituation* and length of *England* and *Scotland*, as a Street that bears its Proportion to a City: But is fitted to the Fore-view of the *UNION* of the Two Kingdoms into *One*, and so designed by the *Spirit of Prophecie*; that by putting this double *Fescue* over the *Text-Hand*, we may not be at a Loss in finding out *where to Read* the Divine Accomplishment: Wherein also are overthrown all the Pretensions of an Earlier Rising of the *Witnesses* among the *Vandois*. But the Lord hath at present put me upon *Other Work*, and fill'd me with more Earnest Longings to attempt something towards a Rectifying of the *PREACHER SENT*.

This Piece therefore, so far as the Lord hath shewn me, is to set Part of the Doctrine of the Gospel in a clearer Light than either Nature or Education have dis-

discern'd it. The Discourse beats down *Offers* of Grace and of Christ to Sinners, *Tenders* and *Proposals* of Grace and Christ to Sinners. And doth not this sound Harsh? But what is it in us makes us think so? Is it Grace or Nature? Read the Treatise and then Judge, whether the *Emphasis* is to be laid upon the Sinners (*Grace and Christ to Sinners*) or, upon the *Offers, Tenders* and *Proposals*. And you'll see that Sinners have a great deal more given 'em both by God in Christ, and by the Doctrine in this Treatise, than you thought on.

There are some among us who tell you, they don't love Controversie. No? Why, it's *Difficulties* and *Unbelief* in Points that make 'em *Controversial*. These have more need therefore to be *cleared*. He that believes only what was never Controverted, believes perhaps in Effect little more than that the Sun shines, or the Rain falls. He is something of a *Naturalist*, and perhaps that's near all he is good for. If he has taken up any Thing of *Religion*, he took't up sure upon some *Outward Trust*, without any *Inward Trial*. Whatever a Man sees, it ceases to be a *Controversie* with Him. But till your *Soul* beholds it, you know not whether it be true or false: If it once becomes your *Faith*, your *Doubts* will vanish. If you live by it, you'll soon have done *Prating*. Debates are swallow'd up when they shine in *Gospel-Evidence*. Oh! but still I don't love *Controversie*! (For it's hard to beat Men off from harping upon this String, tho' you do never so much) Well, come, What is it you love? Do you love the *Shop*? To Buy or Sell? Take heed of it, it's all *Controversie*. One thinks the Commodity worth so much, and another but so much. And here they raise a *Controversie*. The Buyer is sometimes controverting the Price, before he can be brought up to the Seller's Rates: And the Seller is controverting it, and giving you whole *Lengths of Words*, before he sells you one *Inch of Matter*, or can be brought down to the Terms of his Chapman. Besides, what Love have you for your *Estates*? what value for your Rights and Propriety in this World's Goods? Are these never assaulted? When they are call'd

call'd in Question, and your Rights invaded: Why d'u ever *Defend* your Right, and give *Fees to a Lawyer*, and *stand a Trial of the Cause* with your Adversary, and that at a far greater Rate of Charge than the Price of a large *Booke*? It's all *Controversie*. You'll go on nevertheless; *You* are in the Right, and you can't be beaten off from it. You *will* have a Trial, you'll not be *Bubl'd*, &c. And yet how suddenly doth the Noise of a *Controversie* beat you off from looking into the *Things of God*? How tamely do you give up your *Rights* (for *Controversies* are putting God's Children's Right upon Trial) about God and Christ, and the Kingdom of Heaven? And how easily doth *Satan* (*who puts these Thoughts in you*) and your own *Corruption* beat you off from Discoveries of your Right to the best Things, if you have any Interest there? What d'u think of *God's Book*? Is there no *Controversie* in it? Why d'u buy a *Bible* with the *Book of Job* in it? *That Book* is a *Controversie* between Him and his Three Friends. And perhaps you han't Skill enough to tell me who of 'em was in the Right, only by Hear-say. May it not be fear'd that *you* who say you don't love *Controversie*, love the *World* visibly more than you visibly love the Lord Jesus Christ? For if you did not, it would be hard for you either to find a Heart or a Tongue to Talk at this Rate. Let me shut it up in a Word. What is it that is not a *Controversie*? Do you possess *One Point* that's Good for any Thing, that is not so? How can you be *against* *Controversies*, when *God* is for 'em, *Christ* for 'em, and the *Spirit* is for 'em? The *Book of Job* is a *Controversie* between Man and Man. The whole *Bible* is a *Controversie* between *God* and the *Sinner*, between *Christ* and *Antichrist*, between the *Spirit* and the *World*: Yea, it's all *Controversie* between *God*, and *Good Men* in their Faults. Every Thing that Strikes at a Man's *Faults* (and so doth both *this Book* and my *Two last*) is a *Controversie* between *God* and his Sin.

Others Cry the Thing is Tedious. We love *Short Doings*. But why's that? It's because perhaps they have no *Inheritance* in the Thing: Or at least they don't

see

To the Reader.

v

see it. These Papers are despised. Why? Because they are not the *Writings* which make out the *Title* unto *Their Lands*. For otherwise, the Length of the Matter would be seen to be more visible *Security* to their *Title*. Who ever found Fault in purchasing an Estate, Houses or Lands, which yet make up a Local World that must be set on Fire at latter Day, when the Doctrine of the Gospel will bear the Flames, while the whole World shall be burn'd up round 'em for a *Witch*: Who, I say, ever objected here, against a *fair Mansion*, *Pleasant Gardens*, *Spacious Fields*, *Laden Meadows* and many depending *Tenements*, that tho' they had never so much *Money*, they car'd not to meddle with the *Estate* the *Writings* are so Tedious and Puzling, and there's no End of *Lawyer's Work* and their *Clerks*. Or who would Scruple meddling with the *fair Spot*, because in the *Grand Deed of Settlement and Conveyance* there's so much *Naming of Men*, especially of the *former Owners*; tho' in the Account of the *Lawyers* that's a Point essentially necessary, to make the *Writings Sure and Valuable*. And yet it comes to pass, that Men will not *Buy the Truth of Christ*: Why, either they have more Truth already than they can make use of, or it's so bulky in Leaves and Covers, that it's too much for their narrow *Penny*. Whereas they forget the Bargain of the Book is easie, since the whole Estate mention'd in the *Writings* is all *Free-hold*, and given away to the Children of God in the *Covenant's Everlasting Rolls*! It's plain Men trifle with their *Soul*; but are in Earnest about their *Bodies* and *Estates*. Elaborate *Writings* have been sanctify'd of God to relieve the Gospel. And the longer our Thoughts are kept close to the Matter, and brought to View and Attend Things, the more we see into 'em. In the Chapter of *Invitation of Sinners to Christ*, I have shewn the Phrase of *Coming to Christ* was fitted to him, as he was once upon the *Earth*. Nevertheless, we have commonly apply'd it in present Relation to *Christ*, since he is gone into *Heaven*. I can't say but heretofore I have us'd the same Phrase, tho' sparingly, in the common Meaning. But then it hath been 1. When
it

it was necessary I should be *understood* in it, by keeping close to another Man's Phrase. And 2. When my Work had swell'd into so great a Bulk, that I had no room to *discuss* it, if I had rais'd the least *Doubt* upon it. But here it comes in my Direct way, to state and open the Truth of the Matter.

In the Things of God I have not *empty Margins*. What's an empty Margin? Why, when it's run on thro' *entire Pages* in the Things of God, all in a Man's own Words, and no *frequent Assistances* come in upon the Brim of the Paper (for when we Print, it's presented to the Eye) from God's Word. And how this can be accounted for in Men *not Divinely Inspir'd*, I am at a loss to tell you. Some Men cast their Notes at the *Bottom* of the Page. And good Reason, if they knew it. Because their Notes are *Inferiour* to their Argument. Hence the Commentators in the *Nota Variorum* and in *Usum Delphini* upon the fine *Classical Authors* thought it *Manners* to come *under the Text*: But our Modern *Ignoramus's* (in disposing of Margins) will put *God's own Word* there, as if it was not good enough to go *Abreast* with Their Sublime Text. I have therefore, as help'd to confirm the Matter of my Argument from Testimonies of God's Holy Word, plac'd a plentiful Company of Scriptures in the *Side-Margins* Abreast with my Work, not as *Ornaments* of the Page, but as so many *redundant Proofs* beside the other Texts within, which (besides the Margins) are brought, or open'd in the Body of the Treatise.

I leave all in thy Hands, Reader, with the Blessing of the Lord of Hosts, who filleth the Hungry with Good Things, but the Rich he sendeth empty away.

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ADVERTISEMENT.

There is written by the Author a Treatise entitled *A Warning from the Winds*, and an *Exercitation* upon the Debate about the Sibyls (for the Benefit of *Scholars*): Both in One Treatise, Published and Sold by *William and Joseph Marshall*, at the Bible in *New-Gate-street*. Price 1 s.

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GOD's

GOD's Operations OF GRACE, &c.

CHAP. I.

The Method propounded, the Matter stated, and followed into the Grand Plea for Offers, and there briefly Examined and Defeated.

THE Order of this Little Piece through its Principal Consistence, will ly in *Three Points*. 1. Concerning *Offers of Grace*. 2. Concerning *Invitation of Sinners to Christ*. 3. Concerning *Exhortation to Sinners*. And albeit I may insist mostly (*if the Lord will*) Jam. 4. 15. upon the first Branch of these *Three* laid down, thereby, thro the Lord's * *Assistance*, * 2 Tim. 4. to rectify the Mistaken Doctrine about *Offers of Grace*, and to advance the true Doctrine of *Free Grace-Operations* working on the || *Elect* of God. Yet I may likewise add || Tit. 1. 1. something, tho' very briefly, which belongs to the *Other Two*. To begin and lay down

A

the

God's Operations of Grace :

* Prov. 2. 8. the * *Method* of Handling the First Thing; viz. the Offers of Grace and Salvation.

* Luke 1. 1. I. To shew how Men do * *state* their Offers of Christ; in Name and Thing.

II. To *disprove* them, and Overthrow the Scheme, as an ill, *Anti-Evangelical* State of the Matter, by manifesting Three Growing Points in the Debate. 1. That to || *Offer* Christ to Sinners, is not to *preach* Christ to Sinners. 2. That to *propound* the Offer in

* Eph. 4. 25. the External Means, is * *no Means* of the Spirit's working an Internal Ability in Sinners, to close savingly with the Offer. 3.

That to suggest an Offer of Christ and a Gift of Christ to be || Both one Thing, is a Barefac'd Error.

III. To resolve the puzzling Question, How then must we Preach the Gospel unto Sinners, if we do not * *propound* the Offer of Salvation to them? In the Resolution of which Doubt, Proffers of Grace, Offers of Christ

* Gal. 3. 1. Tenders of Salvation, &c. as so many * *Unscriptural* and Powerless Forms, will be argued down.

* Job. 5. 39. IV. To make some Reply unto the Mistake of adapting of Divers Texts of Scripture that are commonly || *mistaken* upon this Argument.

V. Lastly, To make a farther Reply to some of the more Ordinary and * *running* Pleas that are loosely urg'd, instead of close Arguings by the Weaker Sort of Men.

* Prov. 4. 26. I. To begin and shew, How they *state* the Doctrine of the Offer.

1. As to the Name, Men have stor'd it with a *Shew of Wisdom*, as the Apostle says Col. 2. 23. in a sufficient Encrease of their own || *procuring*. For, the Word Offer is not to be found in Scripture in any other Sense than to *sacrifice*. And be sure when

* Jer. 2. 17. own || *procuring*. For, the Word Offer is not to be found in Scripture in any other Sense than to *sacrifice*. And be sure when

But no Offers of his Grace.

3

Men [offer] Christ, they don't mean that they [Sacrifice] him. Having therefore quite *Another* Meaning of the Word, they do express their Conceptions in the Case, as they turn it towards the *Preaching of the Gospel*. And there they * *Speak* sometimes * Acts 20. 30. by *Offers of Grace*, sometimes by *Proffers of Christ*, sometimes by *Propounding the Offer*, sometimes by *Proposal of the Gospel Offer*, sometimes by *Tenders of the Gospel*, and sometimes by *Tendering Salvation*. Blind and *Scriptureless* Forms! Methinks, if Men had meant *Preaching the Gospel* by these Phrases, yet it's an Intolerable Assault upon the sacred Text of Both Testaments, to word it so Untowardly. The Oracles of God have an elegant Variety of Expression, to set forth the *Preaching of Jesus Christ*. As for Example, *speaking*, 1 Cor. 2. 7, 13. *speaking the Word*, Phil. 1. 14. *Preaching*, Acts 20. 25. *Preaching the Gospel*, Luke 20. 1. *Preaching Glad Tidings*, Isa. 61. 1. *Preaching the Kingdom of God*, Acts 28. 31. *Preaching the Gospel of the Kingdom*, Matth. 4. 23. *Teaching*, Rom. 12. 7. Col. 1. 28. *Teaching the Word of God*, Acts 18. 11. *Teaching the Things that concern the Lord Jesus Christ*, Acts 28. 31. *Shewing the Glad Tidings of the Kingdom of God*, Luke 8. 1. *Declaring Glad Tidings*, Acts 13. 32. *Shewing by the Scriptures*, Act. 18. 28. *Bringing Glad Tidings of Good Things*, Rom. 15. and the like. But never once in all this * *Variety of Phrase* do the Scriptures * Heb. 2. 1, 2. all *Preaching the Gospel* by the other names and Phrases, of *offering*, *proffering*, *propounding* and *Tendering Grace*, *Christ*, *Salvation* and *Glad Tidings*. How conceited men must some Men be of their own, or other Men's * *Wisdom*, who notwithstanding * 1 Cor. 1. 19. they have so little to say for their very

- || Deut. 2. 30. *Phrases*, are || *resolv'd* to keep them up !
Whereas this very Hint, that the *Phrases*
* 1 Pet. 4:11. are * *Scriptureless*, and their meaning un-
able to justify a right Managery, or make an
|| Acts 15. 15. Agreeable Signification to || *besit the Gospel* ;
if no more could be said, is enough to
* Job 34. 32. make poor, humble, modest Souls * *drop*
the Expressions ; even *such* of the Children
of God, who are sensible that their *mouths*
|| Rom. 7. 18. are not filled with || *Gospel-Sweetness*, unless
Psal. 81. 10. as they have experienc'd in the *Opening* of
their *Mouths wide*, the *Lord Christ* has filled
them. Now if Men find as great a sweet-
|| Gen. 6. 5. ness in *Phrases* of Human || *Imagination*, and
in the Defence of them, as they find in the
* 1 Cor. 2. 13. *Holy Ghost's* * *Language* of the Bible, which
hath *plentifully* spoken the same Things, and
far better to instruct us, it's a Sign they
Psal. 81. 10. don't open their *Mouths wide*, nor can it be
any *Argument* that Christ fills them. For
he hath used Expressions enough to fill a
Man's *Mouth*, when he speaks of the *Preach-*
ing of the Gospel, so as that he shall have
* Jer. 18. 14. * *no need* to use these foremention'd *Phra-*
ses, into which the Tongues of so many
Preachers have been dip'd and sunk. Be-
sides this,

2. As to the *Thing*, they have rang'd their
Meaning of the Name into Different *Clas-*
ses of Distribution. By which they per-
suade us, they do not all speak with one
Rom. 15. 6. *Mind*, while they speak with one *Mouth*, pro-
fessing to glorify God and to save Men by
Offers of Gospel-Grace, or by the *Proposals*
of the Gospel, and by the *Tenders* of Salva-
tion made unto them, in || Their Way of
|| 2 Cor. 2. 17. *supposed Preaching* the Gospel. 1. Some have
look'd upon These to be *General Redemption*
Offers. And indeed Men may easily see, that
without *General Offers* of Grace they can

But no Offers of his Grace.

5

* Preach consistently with General Redemption-
Doctrine; as without General Redemption-
Doctrine they can't Preach consistently with
General Offers of Grace. Moreover, what
they call *Universal Grace-Offer*s, or *Univer-*
*s*al Proposals, and General Tenders of Grace
to Sinners, are all the same, while the
General Men seek to uphold a Consistency || *I*sa. 1: 4.
(still) with their Notion of a Universal
Philanthropy, towards every Individual Soul
of Mankind. These Persons have also un-
derstood them to be *Free Will-Offer*s, &c.
and have ascrib'd an Indifference in the Bal-
lance of the Will, to poise its Inclination
equally towards accepting, or rejecting the
Offers of Grace. And here too, as there * *J*ob 42. 3.
must be admitted the Method Offer of Grace
in conveying the Grace of God, upon the
Supposition of a Free Ballance of Self-Pow-
er, to determine and incline the Will to
accept of God's Salvation: So there must be
such a Ballance towards the Grace admitted,
even so far as there are supposed Offers, or
Tenders of the Grace, made to that Facul-
ty. Insomuch that *Free-Willers* and Prof-
erers of God's Grace, are according to
their || own Principles, consistent enough || *E*zek. 20. 44.
with Themselves. The great Difficulty is
how to bring [us] to be consistent with
[our] selves. 3. Others have set up with
Conditional Offers, with Conditional Pro- * *1* Sam. 11. 2.
posals, and with Conditional Tenders. That
is, you shall enjoy Heaven and Salvation, if
you repent and believe, and perform Sincere
Obedience to the Condition of the New Law.
And thus the || *Neonomians* interweave a || *G*al. 1. 6, 7,
Course Thread of Popery (out of which the 8, 9,
Terms of New Law and Conditions first a-
rose, as I have observ'd, by tracing the Po-
pish Writings extant thro' a long Series of

- Ages) which runs thro' all their fine Cloth
 they make up for Heaven, out of other
 Men's spinning, into the Reformation of
 Rev. 19. 14. *Manners, and Sincere Obedience.* But How
 short is this of the *Fine Linnen, White and*
 * Rev. 3. 18. *clean, and the * White Raiment, which is*
 || Rom. 4. 6. the || *Imputed Righteousness of God put up-*
 with on the || *Ungodly, and therein made the*
 Rom. 3. 21, 22. *Righteousness of Saints, as the Holy Ghost*
 || Rom. 4. 5. calls it, Rev. 19. 8. And then, 4. *Another*
 sort of Men who strictly seem to profess a
 Renunciation of all the *Three Kinds* ren-
 dred, do stand up very resolutely to main-
 tain a *Fourth* sort of Offers, which they
 * Like the would fain persuade us to be * *Free Offers*
 Month which *Effectual Offers, Obligatory Offers ; and all*
 Jeroboam had of them *Evangelical and Ministerial Grace-*
 devised of his Offers. Whatever it be, they have never
 own Heart. once attempted to *demonstrate the Nature* of
 an *Evangelical or Ministerial Offer, prov-*
 ing it *Free or Effectual* by the Gospel, in the
 Hands of Him that Ministers ; except what
 unavoidably in the Tendency partakes with
 the *Other Kinds : viz. either with Univer-*
 sal Grace, or with *Free Will, or with Condi-*
 tions of accepting the Offer. This is a
 strange Apprehension sure about *Gospel-O-*
 fers, to be professedly *separate* from the
 other *Three Kinds*, and yet to keep up its
 very Being by *mingling* with the said *Kinds*.
 * Prov. 18. 17. Besides, all the other *Three* are * put in
 for *Evangelical Tenders* too, and under that
 Warranty of Denomination, are by one or
 Another, made to be the *Ministerial Offer*.
 || Lev. 19. 17. For || *Their sakes* mainly, and for some
 Others who fall into this Evil, meerly thro'
 * Rom. 10. 2. Inadvertence, not * *seeing* it to be Evil, I
 have been made willing to write this small
 Treatise. For, as to a *Fourth* sort of Pro-
 posals and Offers of Grace to Sinners, it's
 without

without Doubt a *Non-entity* in Point of any true *Distinction* from the other Three. For indeed, in the setting of the *Bias* (whatever the Pretence about *Principle* and *Inclination* is) it's so turn'd and fix'd, as in all *Visibility* the Boul runs on to the *Arminian's Side*: and the Truth is, it's impossible for || *Nature* to keep *against Bias* || Rom. 7. 21. towards *Free Grace*, tho' you bring in *Free Offers* and * *Grace-Offer*s that Sound * Rom. 16. 18. brave. last Words.

But still in a *farther* Stating of the Matter, it must be laid open *Negatively* what Men do *not* content themselves to mean by these Offers and Proposals of Grace to Sinners, and again *Positively* what they do mean more directly by them.

I. *Negatively*, To shew what they are *not* contented to mean.

1. By the *Offers* of Grace and Offers of Christ to Sinners, it doth not suffice a *Propounder of the Offer* to mean, that the Doctrine of Grace, and Doctrine of Christ and of Salvation are Preach'd, and *must* be Preach'd to *Jews* and * *Pagans*, if there * Psa. 102. 15. were such in our Assemblies. For, 1. This was the Case of the [Apostle's] Auditories, *Acts* 2. and 2 *Tim.* 3. 8. and of *Stephen's* Auditory, *Acts* 7. tho' in these Days of [Universal Profession] there are no || *Jews* or *Pagans* in [our] Assemblies to || Rom. 11. 9. Preach the Doctrine of Christ unto. The with Rom. 9. Object of our Preaching therefore is much 31.

another Thing *pro forma*, than the Object of Preaching was in the Former Times. 2. If there *were* such kinds of Sinners now in our Assemblies, yet there would be none among any of [us] who have receiv'd the common Doctrine of the Gospel to *deny*, that the said Doctrine of Grace was to be

* 1 Cor. 11. 1. *Preach'd unto them, according to the * Precedent in which the Apostles did it. For all of us would agree here, without Dispute, in One and the same Affirmative.*

2. By the *Offers of Grace, &c.* to Sinners, *Offer-Teachers* are not satisfied to mean, that the *Doctrine* meerly of some special Branches of the Gospel, as say *Imputed Righteousness, Justification without the Deeds of the Law, &c.* are to be *Preach'd* to some *Contemners* and *Present Refusers* of the said *Doctrines of Grace, and Doctrines of Christ.* For here again, So far as we are meerly *Orthodox*, we do all agree it, that the said *Doctrines are Preach'd* to many || *Despisers* and *Neglecters*, and ought to be so *Preach'd* to Men, tho' the Particular Truths are rejected.

3. By the *Offers of Grace, and Proffers of Christ, or Tenders of Salvation*, the *Tenderer* thinks it not enough to mean, that the meer [*Doctrines*] of *Salvation are Preach'd and to be Preach'd* to the whole * *Unregenerate Part of our Auditories.* For None of us have ever *denied*, or argued down *this Particular*, nor are we going about it. And so there can be no Room for Debate here.

II. Now *Positively* and more directly, to shew How Men do State their Meaning of the Thing, touching *Offers of Grace.*

1. By *Offers of Grace, Tenders of Christ and of Salvation to Sinners*, is meant that the *Grace* it self, the *Salvation* it self, even a true and *saving Interest in Christ*, as well as the *Doctrine*, is and ought to be made into an *Offer* to them, that by *their Improving the means of Grace they may be saved.* This is the Thing which you *Offerers* do mean

mean by Preaching the Gospel. But this continued Error of the Day, notwithstanding so many Books have been written of the *Operatour of Grace*, even the Lord 2 Cor. 3. 18. the Spirit; I do, for the Honour of the Spirit and his Work, deny: yea, must, thro' Help obtained of the Lord, oppose and disprove. I know a Labour in the Gospel of this Nature, tho' not so large as Men's Labours have been when otherwise employ'd, will be to the Glory of Free Grace in the Substance of that Grace, and will take down the Notion of the Man that walketh in a vain Shew by propounding his Offers of the Free Grace of God. Herein may be a Discovery that what is profess'd of this Nature to be offered, propounded and laid before Sinners, is not indeed the Preaching of the Gospel; much less is it Preaching the true, inner Free Grace of the Gospel that * saves. For, tho' * 1 Cor. 1. 18. the Bulk of Matter and Method in a Discourse may be propounded, as likewise Arguments to convince the Rational || Judgment || 1 Cor. 10. 15. of Men that hear, or look into these Things; Because this outer Face of the Letter in Doctrine and Argument, is but the Exercise of * common Gifts sanctify'd by * 1 Cor. 12. the Holy Ghost: Yet as to Salvation in the hidden Wisdom of the Doctrine, and the true saving Grace of the Gospel, there can be no propounding of this: For its all so || Transcendently laid in the Upper Streams of Love above Proposals and Tenders, that it all flows out of the Heart of God, and is most plenteously Shed forth upon all the Elect of God, in the Bestowment of the Holy Spirit and his Graces from God the Father, and thro' Jesus Christ, under the true Preaching of Glad Tidings; without which

Acts 26. 22.

Psa. 39. 6.

* 1 Cor. 1. 18.

|| 1 Cor. 10. 15.

* 1 Cor. 12.

1 Cor. 2. 7.

|| Rom. 8. 37.

Acts 2. 33.

Luk. 8. 1.

† Tit. 3. 6.

which * *Effusion* of Salvation none ever did, none ever could partake thereof.

2. By *Offers* of Grace, Tenders and Proffers of Salvation, &c. Men do likewise urge that the said Free Grace and full Salvation is propounded, Tendred, Offer'd and Preached, and ought so to be, to all Sinners within the Sound. They make the Tender of Salvation it self for Acceptance to all that they may be saved. And this also they call Preaching the Gospel. Howbeit this Conceit, in such as profess against the Notion of a General Redemption, doth bring them in * *αὐτοκατάκριτοι*, Self-Condemed. And so the Idol-offer must be struck at, and oppos'd by the Ark till it be fallen down; for it cannot stand before the Gospel in the Proof of Operations, while God the Spirit is discover'd, the Free Worker of the Operations in Effectual Grace; But it must tumble as Dagon was fallen before the Ark, and shamefully handled too in being cut off to the very Stump.

1 Sam. 5. 3.

3. By *Offers* of Grace, &c. Men do urge that Salvation it self, as well as the Doctrine of Salvation, proposed and tendered to all Sinners in our Assemblies promiscuously, is so necessary a Branch in the Work of the Ministry, that if this be not done; that is, if we do not propound the Offer of Salvation to all within the Sound of our Doctrine, we do not Preach as we ought, nor take heed to fulfil our Ministry which we have received in the Lord. And further, it is condemned in the Faithful Ministers of Christ, as the Tenth * *Antinomian* error, to assert in these following Words, " That Ministers of the Gospel ought not to propound the Offers of Salvation unto all those to whom God calls them to Preach; Seriously in-

Col. 4. 17.

* Rom. 3. 31.

viting

But no Offers of his Grace.

11

“ viting them to improve the Means of
“ Grace that they may be saved : And as-
“ suring them in the way of their Mini-
“ sterial Duty of the Salvation of all such
“ as believe in Christ, because they want
“ Ability to close with the Offer : and all
“ shall not be saved. And then the *Anti-
thesis*, or Opposition to what they call
the Error is this, “ That tho’ Men want
“ Ability to believe savingly, yet it is the
“ Duty of Gospel Ministers to make the
“ Offer, and Testify unto them, that *who-
ever believes and repents shall be saved*. And
“ that it’s the People’s Duty to make use
“ of their Natural Faculties with such
“ External Means and *Workings* of the Spi-
“ rit as God affords them, that they may
“ Believe, Repent and be Saved. *Decla-
ration of the Congregational Ministers in
and about London, against Antinomian Errors.*
Pag. 41, 42.

Here’s now the true State of the Mat-
ter faithfully represented to Both sides.
But are there none of the Honest, Zealous
and * *Mistaken Brethren* who easily discern
the Feebleness of this Plea? As if the *All*,
or any of the *All*, who *shall not be saved*,
could Improve the means of Grace that they
[may] be saved! Was ever any thing more
nakedly express’d among Men who glory in
their Profession of being *Congregational*?
And again, as if an Offer of Grace might
be put off so notoriously, as with the bare
Grace-Offer of a Proposition [*that whoever
believes and repents, shall be saved?*] Don’t
our Brethren, see that as here’s the *Total
Plea* that is laid down for an Offer, so here’s
a *Total Exclusion* of the Grace that must
save, in a Piece of || *Robbery* committed up-
on the *Holy Ghost*, by taking away his *offe-
Etual*

* Luk. 19. 11.

|| Mal. 3. 8.

God's Operations of Grace :

*Equal Operations of the Grace, and then making only [External] Shew of the Offer in the [Means] of Grace? Hath not the Plea confined the Operations of the Holy Spirit to his Common and External Workings? Where hath it once advanced to give * JEHOVAH the Spirit his Due Honour in the Internal and Mighty Workings of his Grace on Sinners with the External Means, that Sinners may Believe, Repent and be Saved? It therefore || Math. 3. 15. becometh me to suppose, that our Brethren looking upon the said Plea to be a Poor Fortification of their Offers of Grace to Sinners, to resist Assaults upon the Doctrine of the Offer as their own Way of Preaching, will still undertake to mend it. Now I am sure, if they will bestow a little Labour upon the Ramparts Broken down to make them up, and if they do it to any Purpose, it must be thus. That while the Offer of Christ is Propounding in the External Means to Sinners, the Spirit of Christ may be setting in with them, and working an internal Ability in these Sinners, to close savingly with the Offer. For if they don't say This, they say nothing to make any Debate.*

Whatever it be, all is still built upon a very loose Supposition. For it's a sure Thesis, that [Offers] of Salvation to Sinners are no [Preaching] of Salvation unto Sinners. For, tho' Men thro' their own Darkness mistake the Preaching of the Gospel, and turn the Notion of it, or their own Way of Preaching it, into what they call Offers of Salvation; yet still [Preaching] the Gospel, according to the Mind of Christ, is quite another Thing than [Tendering] the Gospel, and than proffering the Gospel, as the Lord may

* Hos. 11. 7.

|| Math. 3. 15.

1 Cor. 2. 16.

may help me sufficiently to clear afterwards, and *prove* in this Treatise. At present, I shall fairly return a Thought or Two upon the *Mending Clause*, suggested on the Behalf of these Offers. It cannot be denied, but if it was absolutely true, that an *Offer* of Salvation was the *Means* of Salvation, yet the Notion could not be kept close to the *Particular* Principles of the *Orthodox*, while they propound the Offers of Salvation to *all* those to whom God calls them to Preach. The * *Spirit* is neither working Christ in the Hearts of [all] Sinners to whom Men expressly incline to *propound the Grace-Offer*, nor have the *Orthodox* any *Reason* from their own *First Principles* of the Gospel, to expect he * *should* be so *setting in* and working in [any], even of the Elect of God Themselves. Because, as 'tis no *Means* of the Spirit's Working Faith, and *forming Christ* Gal. 4. 19. in the * *Heart*; so Their Universal or *Pro-* * Col. 1. 27. *miscuous* Propounding of the Offer of Salvation to all to whom God calls them to Preach, is an Open Contradiction to their own *First Principles*. 1. They own a *Parti-* Heb. 6. 1. *cular Election* only to Salvation. What have They to do then to make * *Universal Offers* * Mat. 22. 23. of Salvation? And 2. They confess a *Natural* Disability in all Men to all *Spiritual* Good. What have They then to do to propound *Salvation*; which is a *Spiritual* Good in the *Object*, and requires a *Spiritual Act* of the Faculty, where yet they don't insist upon a || *change* of Nature? Or where they do insist only upon *External* Working of the Spirit to effect this Salvation? For as the *Separating* of Salvation from *Effectual* Operation of Salvation is inconsistent, so the *conjoining* of Salvation with the Meer *External* Working of the Spirit, as the Fore-Pleadoth,

* Math. 11.
27. last Words:

* Eph. 1. 11.

Gal. 4. 19.

* Col. 1. 27.
with Eph. 3.

17.

Heb. 6. 1.

* Mat. 22. 23.
last words.

Job. 14. 4.

2 Tim. 2. 25.

doth, is downright *Arminianism*. But if God peradventure will give them Repentance to the acknowledging of the Truth, a Few Things may be afterwards made known to that End, while the Lord may please to make the same Effectual, even to wound and slay the Fore-Plea, which is so injurious to the Grace of God.

C H A P. II.

II.

A Disproof of Offers, or, the Proof of the First of the Three Growing Points in this Debate; viz. That Offers of the Gospel, and Offers of Salvation to Sinners, are no Preaching of the Gospel, nor Preaching Salvation unto Sinners.

* Rom. 16. 18.
last words.

* Acts 13. 26.

|| Eph. 1. 13.

DO you look, Sirs, upon your *Free Offers* of Grace &c. (as you call them) to be *Preaching* the Gospel? Yes surely, you'll say, we look upon These, especially if we look One Way, to be Both One. That is, we look upon them, that albeit all *Preaching* of Christ to Sinners is not an *Offer* of Christ to them, yet every * *Free Offer* of Christ to Sinners is *Preaching* the *Salvation* of Christ to them. Nevertheless I tell you the Truth, Offers of Salvation are a Thing that falls far short of *Preaching* the Gospel; and a Thing that falls far Shorter than *Preaching* the * *Salvation* of the Gospel unto Sinners. For mind it, the Gospel goes along with *Preaching* the Gospel, and || *Salvation* goes along with the *Preaching* of the *Salvation*. But neither Gospel, nor *Salvation* go along with the *Offer*, as they go along with the *Preaching* of the Gospel. Well here, I must begin my

my Disproof of the ill Scheme, and enter upon an Overthrow of the *Doctrine of the Offer*. And that, as it is an *Anti-Evangelical Form of Corrupting the Word of God*. This ^{2 Cor. 2. 17.} must be performed, by manifesting the First *Theses* of Three laid down about Offers, and by clearing it up from God's Word, that to *propound the Offer* of Salvation to Sinners, as it is an *Unscriptural Thing*, so it is no *Preaching* the Salvation of the Gospel unto Sinners. Offers are not *Preaching* the Gospel, nor *Preaching* its Salvation.

1. I argue from the *Practice* of the Apostles. Their Practice was to *Preach* Christ, not to *Offer* him. The Apostles * *preached* * ^{Acts 20. 25.} the Word of the Lord every where, in every City and in every Province, whither they came, *Acts* 15. 36. As well as at *Thessalonica* and *Berea*, *Acts* 17. 33. But they *Tendered* or offered the Salvation of that Word no where.

2. I argue from their *Ordination* to the said Practice. Paul was ordain'd a *Preacher*, *1 Tim.* 2. 7. *2 Tim.* 1. 11. and not ordained a *Propounder* of the Offer. He was to keep to *Free Preaching*, not to [warp], as Men do in our Times, into the *Free Proposal*, as if in God's *Great House* they were some of ^{2 Tim. 2. 20.} the *Vessels* of [Wood].

3. I argue from *Instances* of [Preachers]. Noah was a *Preacher* of Righteousness, *2 Pet.* 2. 5. The Holy Ghost doth not say, Noah was a *free Propounder* of Righteousness. The latter is a poor, low Earthy Thing, that having degenerated and sunk the *Preaching* of the Gospel into another Form, hath nothing of the true *Glory* of the Gospel left in it; and so the Holy Ghost will not so much as give it a *Good Name*, or enroll it in God's Book. Paul likewise was

a Teacher of the Gentiles, 2 Tim. 1. 11. not a Tenderer of Salvation to the Gentiles. For this latter Custom is Men's Conversation with *Fleshly Wisdom*, and not by the Grace of God. Solomon was an Admirable Ecclesiastes, or [Preacher], a Preacher that was Wise, Eccles. 1. 2. and a Preacher that sought to find out Acceptable Words, Eccles. 12. 8. the Preacher was King over Israel in Jerusalem, Eccles. 1. 12. Here it is altogether the Preacher, and not once any Thing said of him as the Propounder of the Offer.

4. I argue from the Defect of the Poor Opinion about Offers. One Thing it lacketh, and that is Texts to prove, that proffering and Preaching are in the Sense of the Holy Ghost the same Thing. The Coincidence supposed can never be maintained. The Apostle was not Careful to ask in the Argument, how they should offer, but how they should Preach, except they were sent, Rom. 10. 14. Christ's Person and Doctrine may be Both Preach'd, whether in Pretence (or Sound, Orthodox Notion) or in Truth (of Power and Experience) as the Apostle saith, Phil. 1. 18. yet Christ is Preach'd, says he. But how Christ can be Offer'd, the Scripture affords no Man to make out. For there the Holy Ghost is silent.

5. I argue from the Flattery of Offers, Undertaking to work Persuasion ; and from thence I argue to the Faithfulness of Preaching. An [Offer] entices a Natural Man into a Conceit of Self-Ability, even while he hears the Sounding of the [Word] tho' the Tenderer should assure him, he hath none. So that it's Propounding the Offer of Christ is the Flattery. The Offer of Salvation is enticing in the very Ears of a Natural Man that never knows a Saving Change

change. But on the Other Hand, *Preaching* Christ is not with *enticing Words* of 1 Cor. 2. 4. *Man's Wisdom*. If [Preaching] carry's not the Cause by *Strength* and Faithfulness, it loses it; That gains none of its Ground by creature Flattery.

6. I argue from the *Nature* of an Offer to the Different Nature of Preaching the Gospel. An Offer in Latine is called *Oblatio*; the Bringing a Thing over *against* One, and laying or setting it down *before* One, at some Distance. And so according to the very Notation of the *Grammar-Word* Offer is not *Preaching*. An Offer is when the Doctrine of the Notion in a meer *Sound* and Form is * *brought before* a Sinner, and the *Outer Things* that belong to the Salvation of the Gospel set down *against* him, whilst the Profferer falls short of *Preaching* the Gospel, and fails in his Delivery. The nature of an Offer is Distant, it is not *unto* One, unless One *accepts* the Offer. The tenderer indeed may as we say *alloqui*, and Appearance *speak unto*: But alas! At the bottom it's no such Thing, the Tenderer can't *come home*, if it be a Season of *non-Acceptance*. But *Preaching* comes || || 2 Cor. 6. 2. *in the Hand, or Office, of the Blessed Spirit, to [work] Acceptance* either of the Doctrine, or of the *Salvation*, or of * *Both*; * Acts 16. 14. according as the Sinners who hear it are *elect*, and wholly wrought on, or [Non-elect], and *Partially* wrought on. Consequently, an Offer is no Preaching the Gospel. The Nature of that is otherwise, for Preaching the Gospel of God is *Preaching* *Good Tidings* to Sinners; so it is bringing Good News home *Unto* the Person, not setting it down *before* the Person of the Sinner, and there leaving it, as an Offer doth;

* As Paul was brought forth before Agrippa in the Place of Hearing, in Acts 25. 26.

|| || 2 Cor. 6. 2.

* Acts 16. 14.

Luk. 8. 1.

- at *Midway-Block*. Preaching is a *Home-Act* to Elect and Non-Elect, making manifest the *Savour of the Knowledge of Christ* in every Place; both in them that are saved, and in them that perish. Offers are no *savour of Christ*, because they don't reach home. Neither a *Savour in the Doctrine*, nor a *savour in the Salvation*. Neither of a *Savour of Death in Unregeneracy unto Death in Formality*: For the *Unregeneracy and Formality in them that perish* go without the *Savour*. Nor of a *Savour of Life in the Principle unto Life in the Profession*, and home to *Eternal Life in the Conclusion*: For the *Principle and Profession of the Lively Believer* is destitute of the *Savour*, as soon as *Preaching degenerates into Proffering*. There a Saint quickly loseth his *Tast*. For an *Offer* doth not reach home. *Grace-Offer* move, but they fix their *Motion* in a *Distance* from the proper *Object*. The *Doctrine alone preach'd* is a *Home-Act* to the very *Non-Elect*; and the *Doctrine and Salvation Both together preach'd* are a *Home-Act* to the *Elect of God*. 1. The *Doctrine alone preach'd* is a *Home-Act*, even to such as God hath not Chosen in Christ. For such || *Vessels* there are, as appear 1 John 2. 19. Math. 20. 16. John 8. 47. John 10. 26. Rom. 11. 33. Math. 7. 23. And they are of *Two sorts*, where the Gospel comes to *Open Rejecters of the Mystery*, and *Open Receivers of the more Common Doctrine*. They, *Doctrine Preach'd*, when the *Mystery* comes to be laid open, is a *Home-Act* to *Rejecters*. For They soon find it to *Snuff* at it, to *stumble* at the Word, and be *Disobedient*. Where as an *Offer of Grace*, is so plausible to *Nature*, that it would not offend Men to face them; nor will it touch them to the quick.
- 2 Cor. 2. 14. Verse 15. Verse 16.
- || Rom. 9. 22.
- 1 Pet. 2. 7, 8.

to proffer; as it will to *Preach*. For, the
 preaching of the Grace, as the Mystery of
 the Doctrine is laid open, makes them pre-
 sently reply against God, and quarrel with Rom. 9. 20.
 the most High, and say, why doth he yet find Ver. 19.
 fault? For who hath resisted his Will? As it
 is said there in the Ninth to the Romans. It
 touches them especially when the
 points of Sovereignty or Absolute Grace,
 Irresistibleness, Discrimination, || Passiveness * Isa. 43. 13.
 are [Preach'd], for Men cannot pretend || Joh. 3. 3.
 to offer a Sinner these Pieces of Grace, They
 being Points of Operation, and not of Offers:
 nevertheless the * Ministers of Christ are * 2 Cor. 3. 6.
 help'd to Preach them. And be sure, the
 preaching of them is a Home-Act, even to
 them that God hath || passed by, as to his || Mat. 7. 23.
 everlasting Love in Christ. The Doctrine
 offers such an Enemy to their Carnal Wisdom,
 that their Carnal Wisdom must be a Princi-
 ple of || Enmity to the Doctrine. The Do- || Rom. 8. 7.
 ctrine is an Enemy to their Self-Love, Car-
 nal Interests, Carnal Ease, &c. insomuch
 that Preaching the true Gospel frets Wicked
 Men and || chafes their Minds, eats into the || Luk. 4. 28.
 frame of their Spirits, gnaws upon their
 inward Pride, * fills them with Rage &c. * Acts 5. 33.
 that they are mad. Stephen's Hearers
 dash'd upon him with their Teeth, to hear the Acts 7. 54:
 the Doctrine of Truth preach'd. He did not
 for them Christ they might perhaps have
 laugh'd at that, but he Preach'd Christ nota-
 bly, and Preaching enrag'd them. For
 preaching either * kills, or cures, if it be * Acts 24. 25.
 right, and makes a Notable || Discrimina- || Acts 28. 24.
 tion in the Auditory. So that Non-Elect
 refusers of the Father's Christ, or Open
 rejecters of the Doctrine of Free Grace
 preached according to the Spirit's Revelati-
 on of it in the Word, can't stand before

Preaching. Offers I know will leave them to demur upon it (for of all that profess to be Dispensers of the Word, I have observed *Profferers* of the Grace of God with their *Free Offer*, as they call it, are blessed with the least Success) : But *Preaching* will have the * *Answer of their Conscience* presently Oh ! How doth it enrage the Jews at Antioch, and that immediately, to contradict and blaspheme ! The Apostles *Preach'd*, and it netled them without more ado, *Acts* 13. 45. so when *Paul Preach'd* Jesus and the Resurrection, *Acts* 17. 18. it presently touch'd the Philosophers of *Epicurus* and the *Stoicks* to the Quick, and stirr'd up their Wisdom to encounter him. If he had stood offering them Terms, they would but have laugh'd him to scorn, and thought it not worth their while to have urg'd an *Argument* against him : But his *Preaching* set them upon a Philosophical prating ; and the Account given of the Cause of their Opposition, is not that *Paul propounded the Offer*, but he was (as they thought) a Teller and * *Celebrator* (as the Word in the Greek signifies, which we read a *Setter forth*) of strange Gods. Gods ! How Ignorant were they and prejudic'd together ! As if they took the *Resurrection*, as some have thought to be *one God*, as well as *Jesus* to be the *other* ! *Preaching* is a home-Act to the Non-Elect, the Doctrine *Preach'd* reaches Men let them be what they will. Accordingly *Noah* || *Preach'd* in his Day home to the *Disobedient Spirits* that in the Apostle's Day (long after) were in the *Prison* of Hell 1 *Pet.* 3. 19. The Doctrine of Preservation in the *Ark* was *Preach'd*, not offer'd. Again, the *Ark* was built for *Noah* and his House, it was not * *prepar'd* for, nor

* 1 *Pet.* 3. 21.

* καταγγελλῶς.

|| 2 *Pet.* 2. 5.

with

Gen. 6. 3.* *Heb.* 11. 7.

But no Offers of his Grace.

21

turned to the old World. Thus the open
Rejecters of the Mystery find *Preaching* the
Doctrine of Christ to be a Home-Act, to
stir up their || *Corruption*. Furthermore, || Acts 6. 9.
there are Others of the Non-Elect who do
not reject the *Doctrine* of Christ, but re-
ceive it in the Lump, when the Doctrine is
reach'd to them. Thus *Simon Magus* be-
lieved at *Philip's* Preaching Christ in *Sama-*
ria, Acts 8. 13. and the *Stony Ground* Hear-
ers that first sprung up were brought to it
by sowing the Seed of the Word upon them,
and then withered away, *Matth.* 13. 5, 6.
To these may be added the hard hearted
Israelites in the Wilderness, who it's said
Heb. 4. 2. had the Gospel Preached unto them;
but the Word Preached did not profit them
being not mixed with * *Faith* in them that * *Deut.* 1. 32.
heard it. The Holy Ghost would, accord-
ing to the Counsel of God, give them the
Word; But it was not his Good Pleasure
to bestow *Faith* of the Operation of God with *Col.* 2. 12.
the Word, nor was he bound thereto in
God's Covenant and Promise. So likewise
the Gospel of *Canaan's Rest* had been
preached home to them, *vers.* 6. for it ap-
pears by their Story in the Wilderness,
that they did many Things, as the Fruits of *Mark* 6. 20.
that Preaching: Yea, with an *External*
Faith they received the Gospel Preached in
its Types. Then believed they his Words; *Psa.* 106. 12.
they sang his Praise; But they soon forgot his *Verf.* 13.
Works: they waited not for his Counsel. And
to the People to whom the Type of the
Gospel-Rest was Preached, entered not in, be- *Heb.* 4. 6.
cause of Unbelief, at last. The Gospel comes
with a Home-Act to the Non-Elect, a Home-
Act of Preaching the Doctrine to them that
receive the Doctrine Preach'd, tho' they
be not the Chosen of God. The Preaching
comes,

- comes, and by a *Common Operation* of the Spirit worketh a * *Common Faith* in the Non-Elect. Also, as a *Fruit* of it they make a *Profession* of the same, albeit they receive it not, nor can receive it, in the *New Nature*, in which || *Workmanship* of the Spirit, the *Doctrine* together with the *Salvation*, comes to God's Chosen. They receive it not under a *Distinguishing Work* of God the Spirit, as the Spirit is the * *Principle* of their receiving it, as well as the *Worker* of it.
2. The *Doctrine* Preach'd is a *Home-Act* to the *Elect* of God. Among these the *Doctrine* of the Gospel may sometimes be [singly] received by a *Home-Act* of Preaching, before the *Salvation* of that *Doctrine* and *Faith* of God's *Elect* is [concomitantly] receiv'd by this *Remnant*, according to the *Election* of *Grace*, among the *Elect* of God by *Another* home-Act of Preaching. These *Twain*, *Doctrine* and *Salvation*, may be *Separated* in the *Elect* Themselves for some *Time*. And we may justly suppose this, not only because the *Elect*, according to the *Foreknowledge* of God the *Father*, are *saved* and *called* with a *Holy Calling* under [one] *Word* of *Truth*, of his own *Will*, and are not *begotten* under *Another* *Word* of *Truth*, even as the *Spirit* will, as is said of his *Distribution* of the several *Gifts* of God, 1 Cor. 12. 11. For this also cometh forth from the *Lord* of *Hosts*, who is *Wonderful* in *Counsel* and *Excellent* in *Working*. But I say also, we may suppose a *Separation* of These some times, *Doctrine* and *Salvation*, as to the [Elect] for a *Time*, by *Warranty* of the 1 Cor. 15. 1, 2. Moreover, Brethren, I declare unto you the Gospel which I Preached unto you which also you have received, and wherein
- * Acts 8. 13. with
Vers. 21.
- || Eph. 2. 10.
- * Joh. 3. 3.
- Tit. 1. 1.
- Rom. 11. 5.
- 1 Pet. 1. 2.
- 2 Tim. 1. 9.
- Jam. 1. 18.
- Isa. 28. 29.
- * Acts 18. 17.
- stand. [Received]. It was a * *Home-Act*

of Preaching the Gospel unto them, it seems, that they had receiv'd the *Doctrine*, and stood therein. For the *Salvation* is clearly distinguished in the next Words; *By which Gospel Preached unto you, and received by you) also ye are saved, if ye keep in Memory (or hold fast the Doctrine from a Principle of the New Birth) What I Preached unto you: Unless ye have believed in vain. i. e. in vain as to Salvation, if you have only receiv'd the Doctrine, without receiving a Change of Nature [with] the Doctrine: For then indeed you have only receiv'd the Doctrine with an || Outer Court Faith, if you || Mat. 13. 29. have receiv'd it without a Change. Again afterwards, ver. 12, Christ was Preached that he rose from the Dead; And this was plainly by a Home-Act. For by the * Spirit that * 2 Cor. 4, Preaching had produc'd Faith; there being 13, 14. no more Reason to question the Faith of the Doctrine, than to doubt of the Preaching of the Doctrine. Both are alike coupled, v. 14. so that the Nature of Preaching is to go thorough in the Motion of it, to arrive * home, * 1 Thes. 1. 5. to go quite on to the Persons, and not to receive Check by Suspensions of the Will and Non-Acceptance of the Sinner, as your Offers do in Mid-way. Preaching sticks not in the Thick Clay of Proposals, nor loses the End, that is lost in Propounding the Offer; || Isa. 55. 10, and that by the Difficulties in the Way 11. thro' which the Free Offer passes. For tho' the [Offers] be never so Free (and indeed * Ministers are too free of them to thrive in * Jer. 23. 28. their Ministry), Yet so long as the [Passages] of the Offer are block'd up, give me * Powerful Preaching that God hath ordained, * Rom. 1. 16. and so of God either finds its way, or makes its way thro', before all your Free Offers. An offer (tho' you call it Evangelical, and*

Ministerial, Grace Offer, or what you will, yet) performs nothing where it is not accepted : But now Preaching doth a great deal of Good in the very * *Convictions* it brings into Wicked Men, even while the Doctrine is rejected. Preaching Glorifies God in the very || *angering* of the Men whom God hath not Chosen, by revealing to them Their Portion of the Word. Compare 1 Sam. 16. 10. with Chap. 17. 28. Jesse made seven of his Sons to pass before Samuel, and Samuel said unto Jesse (aye, and that Preaching went to Eliab's Heart, who was the Eldest Brother, to hear that of Seven of Jesse's Sons, Samuel should say to Jesse) Neither hath the Lord chosen these. Well, what follows in the next Chapter? And 1 Sam. 17. 28. Eliab his Eldest Brother heard when David spake unto the Men (after he came down unto his Brethren in the Army), and Eliab's Anger was kindled against David, and he said, Why camest thou down hither? And with whom hast thou left those Few Sheep in the Wilderness? I know thy Pride, and the Naughtiness of thine Heart; for thou art come down that thou mightest see the Battel. As if he had said, What! David, Thou thinkest to be King in Israel, dost thou not, if the King here falls in Battel, because Samuel lately hath * 1 Sam. 16. anointed thee at * Bethlehem? Aye, Thou art come down to see the Issue of the Battel, how it fares with Saul, that if he dies, thou may'st mount up to be King in His Room. Thus, Preaching Election-Grace to David touching the Scepter of Christ, had nettled Eliab, and the Doctrine of Non-Election touching Himself, and the passing by his other Brethren (born all of them before David) with a Neither hath the Lord chosen These, had exceedingly anger'd him. This

* Luke 4. 31,

32

with

Luke 10. 15.

|| Luke 4. 29.

1 Sam. 17. 28.

* 1 Sam. 16.

174.

This now as to *Preaching*. But sure an [offer] of the *Horn of Oil*, or an [offer] of Christ in his *Spirit*, while the Anointing falls in the Midst of the Congregation, as *David* was [anointed], not [tendered] the Ointment, as 'twas [put] upon *David* not [propos'd] to *David*, in the midst of his Bre- Vers. 13.
thren, must needs displease God: Because of his appointing the Particularity of the Anointing from the Holy One, as appears 1 Joh. 2.20. compar'd with vers. 19. Offers too must needs displease God, because they are so commonly Pleasing unto Men. Your *Free * Jam. 3. 2.
Offer is very Indeterminate, and yet pretended to be in the Lord's Name too, while the Lord knows them that are His. Moreover, 2 Tim. 2. 19.
your Offer of Salvation is Universal, for you so offer Salvation, as it's plain you [exclude] none from Salvation. You [offer] Salvation to the Lump, when yet your Offer of the Salvation can never reach home to all that God calls you to Preach, as your Preaching the Doctrine may, so long as God hath said a Remnant shall be saved. Your Rom. 9. 27.
Obligatory Offer too is as wide as the rest (of which after).

To Open and clear it further, as the Scriptures have shewn us the Home-Act of Preaching; to prove that Preaching the Gospel, and offering the Gospel are not one and the same Thing in the Mind of Christ. 1 Cor. 2. 16.

1. Preaching is carrying the Doctrine of the Gospel [thorough], and quite home to [all] the Hearers, will they, nill they. We meet with many Proofs of this. Acts 10 42. And he commanded us to Preach UNTO the People. Acts 3. 20 And he shall * send * Acts 1. 11.
Jesus Christ which before was Preached UNTO you. Acts 17 3. This Jesus whom I Preach UNTO you is Christ. He is the
Mess.

- || John 5.39. *Messiah* of whom the || *Old Testament* speak-
 eth. *Acts* 8. 5. *Philip* went down to the Ci-
 ty of *Samaria*, and *Preached* Christ UNTO
 them. *Act*.13.38. Be it known UNTO you
 therefore, Men and Brethren, that thro'
 * Heb. 7. 24. this * *Man* is *Preached* UNTO you the
 || 1 Cor. 16. 22. Forgiveness of Sins. Hence is that || *Ana-*
thema in the same Style of *Preaching*, and in
 the same Pattern of Wording it, by which
 we know the Meaning to be quite another
 Thing than an Offer, *Gal.* 1. 8, 9. Tho' we
 or an Angel from Heaven *Preach* UNTO
 * Rev. 22.18. you, * *than that* which we have *Preached*
 UNTO you, let him be accursed. As we
 said before, so say I now again, if any Man
Preach any other Gospel UNTO you, &c.
 In all these Places it is express'd that *Preach-*
 || Rom. 14.21. *ing* is UNTO Persons. But || *Proposals*
 are Things that are only put *before* Persons,
 as the Word signifies. Offers are bringing
 the Things *for* them, and fixing them at a
 Distance over *against* them. But wait for
 || 2 Kings 14. 8. || *Acceptance* before the Things propos'd and
 offer'd can approach *unto* them. But *Preach-*
 ing, whether it be Good *Preaching* to do
 Good, or Bad *Preaching* to do harm, hath
 some *Answerable* Approach to the Persons
 * Acts 28.29. in the Assembly, and is a * *Home-Act*, and
 makes a *thorow* Motion to them. The Holy
 Ghost tells us so of *this*, Men only to ex-
 cuse their Degeneracy tell us so of Offers.
 Then where it is *Preaching* the Gospel, it
 * Isa. 2. 11. *testifies* on God's Behalf; it exalts the * *Lord*
 in all his *Persons*, the Lord the Father, the
 Lord the Word, the Lord the Spirit. The
 || Luke 7.29. Testimony of *Preaching* shall || *justify* God in
 with
 Psa. 51. 4. condemning Refusers of the *Doctrine*, as well
 as justify God in condemning Men, who
 tho' they accept of the *Doctrine* in a Christ-
 less State, do all of them to a Man, having

no Interest in the Salvation of the Doctrine,
 walk Unworthy of the very *Form* of that
Sound Doctrine in the Unregeneracy of their
 Natures, and a secret *Enmity* in their Hearts
 to the *Power of Godliness*. The Testimony 2 Tim. 3. 5.
 of *Preaching* likewise justifies God in giving
 the Spirit of Grace, as the *Principle of Ac-*
ceptance to accept the [Salvation] of Christ,
 as well as to receive the [Doctrine] of
 Christ; for God gives that Spirit as the
 Principle to and in all the *Elect of God*. Now Col. 3. 12.
 the Offer of the Gospel, because it's no
 Preaching the Gospel, doth not justify God
 in condemning One, or saving Another;
 no, but seems rather to justify the *Creature's*
Acceptance, where God's *Elect shall inherit*, Isa. 65. 9.
 and are saved by the Gospel. *Acceptance of*
 the Gospel is a piece of the Gospel wrought
 in them by JEHOVAH the Spirit, which
 your *Tenderers* of Salvation to a Man of
 them do either *deny* or *Overlook*. Neither
 can *Offers* be a fit means to justify God in
 Condemning Men for refusing a [Do- || Luke 12. 47.
 ctrine] which was never *Preach'd* them,
 but rather to justify God in condemning
 the *Minister*, who instead of *Preaching* home,
 * offer'd his *Proposals*, and put down his * Jer. 23. 16.
 Messages at a great Distance off *Hand*, as
 seem'd good to the Profferer to fix them in
Mid-way, and stay for the Sinner's *Accep-*
tance. Offers lay all down for your *Accep-*
 tance at || *Mid-way-Block*, and never get || John 6. 44.
 farther. They approach no nearer, there
 the Doctrine lies, there *Salvation* lies. What-
 ever it be that's * Offer'd, Doctrine or Sal- * Prov. 14. 22.
 vation, before the *Elect*, or before the *Non-*
Elect, or before all promiscuously, there it
 sticks in *Mid-way*, waiting for *Free Ac-*
ceptance of your *Free offer*. 'Tis not home, || Job 17. 12.
 UNTO Sinners.

2. *Preaching* is carrying the Doctrine and Salvation in it home to the *Elect* of God, as to a *Discriminate* Part of the Hearers. So the Person of Christ who is Salvation may be * *Preach'd*, but How can he be *Offer'd*, since the Holy Ghost tells us, he is the WORD which by the Gospel is *Preach'd* UNTO you, 1 *Pet.* 1. 25. It's said *Acts* 20. 7. of the Disciples, who came together to break Bread, *Paul* [Preached] UNTO them. The Gospel, as to Christ's Presence with their Souls, || *reach'd* them. So *Acts* 8. 35. it's said of the Eunuch, then *Philip* opened his Mouth, and began at the same Scripture, and *Preached* UNTO him Jesus. Here *Preaching* was a Home-Act to the Good of his Chosen. It reach'd quite thorow, and stuck not at *Mid-way*.

7. I argue from the Scope which the Scripture gives us in *Preaching*, to exalt the Sovereignty of God, *Gal.* 3. 8. The Scripture foreseeing that God [would] justify the Heathen (lo! there an Act of his Sovereign Grace!), thro' Faith, or bringing Justification * home into their very Souls thro' the Eye of their Faith; it follows, *Preached* before the Gospel unto *Abraham*. The Scripture *Preach'd*; because of God's Sovereignty to be exalted. Offers exalt not the Sovereignty of God in the Congregation, nor are fitted to it. Preaching the Gospel doth, and is fitted thereunto. Therefore Preaching and || *Offering* are not Both One. All Preaching the Gospel is fitted to exalt the Sovereignty of God, but no offering the Gospel is fitted unto this Service. How can they then be prov'd to be Both One? Besides, if Offers had exalted the Sovereignty of God to the * *Elect*, then the Scripture would have spoken of them that they did

* 1 Chron.
29. 18.

|| 1 Thes. 2. 13.

Psa. 106. 5.

* John 10. 10.
latter part.

|| Luke 1. 51.

* Isa. 45. 4.

so. But it no where *doth* speak of them after this Manner. Offers therefore exalt not God's *Supreme Will*. Preaching the Gospel is Preach- *|| Isa. 46. 10.*
 ing Glad Tidings in an Effectual Sovereignty of Grace to the *Israel whom he hath Chosen*; *Isa. 44. 1.*
 and the Blessings of the Gospel, as in *Matth. 5. 1.*
in the Hearing of the || Multitudes, are *pronounc'd and convey'd to the Poor whom he hath chosen rich in Faith, and Heirs of the Kingdom.* *Jam. 2. 5.*
 But proffering the Gospel debaseth the Sovereignty of God, instead of exalting it. How abject and Precarious is it in the Great and Glorious ** Name of JEHOVAH,* ** Deut. 28.*
 to stand up and say, here Sinners, I offer *58.*
 you Christ, why don't you take him? Ah! it's a Taking of God's Name in vain, and perverting of God's Message, if the Man be God's Messenger. Preaching is Supreme, it breaks in upon a Man by ** Authority*; Of- ** Mat. 7. 29.*
 fers are Servile; they make Parleys, and debase Majesty, and so cannot be the same Thing with Preaching that exalts it.

8. Lastly, I argue from the Efficacy of Preaching; God the Spirit fills it: And thence I prove that no Offer of Grace did ever come up to Preaching the Gospel. 'Tis not Preaching the Gospel, while it ceases to be the joyful Sound. But it *doth* *Psa. 89. 15:*
 cease to be the Glad Tidings, whilst the Preacher sinks from Operations of the Gospel by God the Spirit, into Offers of the Gospel by the Propounders of the Tidings. Offers of Grace to Sinners are disprov'd divers Ways from Effectual Grace to be the same with the Preaching of Grace. For,

1. Preaching the Gospel is a *|| revealing* *|| Isa. 40. 5.*
 Act: Offering the Gospel is a Tendering Act. In Preaching the Gospel the Soul ** sees* ** John 6. 40.*
 something of the Glory of the Gospel by it: But an Offer, tho' it be an Open Act of
 pro-

- propounding Christ to the Soul, reveals nothing of Christ, is no *Glass* of the Gospel for Sinners to behold in it how they are transformed by the renewing of their Mind, nor in an Offer can they see how they are changed into the same Image of the Glory of the Lord, from Glory to Glory, even as by the Spirit of the Lord. The Gospel is ** opened* when it's Preach'd, but the Gospel is *Hidden* notwithstanding the Offer. The very Mystery is not seen hereby. When Men upon the *|| House-Tops* pretend to *|| offer* Christ, the People do not see what is said to be offer'd. They can behold nothing to answer the Pretence, [*here, Souls, I * offer you Christ, why should you not this Moment accept him?*] Preaching sweetly reveals him ** in* the Soul, Offers never so much as lay him open to the Soul, but Tender him Unseen. It's plain then offering is no Preaching. The seen Part and the Unseen are separable among the Receivers. The Unseen Part to Nature is Preach'd to Saints, to you *|| Excellent* ones, yea, to the *Elected* together with you; while the whole Visible Cluster, the seen Part, passeth among *|| the rest*, who are *blinded*, and never see the Kernel. An Unseen Thing, seen neither by the Eye of the Body, nor by the Eye of the Mind, cannot be *|| offered*, but it may be Preach'd to Men.
- * Eph. 1. 13.* Salvation included in the ** Gospel-Doctrine*, as the Kernel is in the Nut, can't be *Tendered* separately (to use their Phrase) from the visible Cluster of the Doctrine: Nor indeed is that Doctrine *|| Tendered* at all, while Preached unto all: And while the Salvation apart from ** the Letter* is Preached to those People, who touching Election are beloved. While Men therefore are making Offers of an Unreveal'd and unseen Christ,
- Rom. 12. 2.* transformed by the renewing of their Mind,
2 Cor. 3. 18. the Lord, from Glory to Glory, even as by
** Acts 17. 3.* the Spirit of the Lord. The Gospel is ** opened*
|| Mat. 10. 27. the *|| House-Tops* pretend to *|| offer* Christ,
|| Mat. 18. 6. the People do not see what is said to be offer'd.
** Isa. 29. 24.* the Pretence, [*here, Souls, I * offer you*
** Gal. 1. 16.* him?] Preaching sweetly reveals him ** in*
 with the Soul, Offers never so much as lay him
Isa. 55. 10, 11. open to the Soul, but Tender him Unseen.
|| Psa. 16. 3. Nature is Preach'd to Saints, to you *|| Excellent*
1 Pet. 5. 13. ones, yea, to the *Elected* together with
|| Rom. 11. 7. you; while the whole Visible Cluster, the
 seen Part, passeth among *|| the rest*, who
 are *blinded*, and never see the Kernel. An Un-
 seen Thing, seen neither by the Eye of the
 Body, nor by the Eye of the Mind, cannot
|| Jam. 1. 16. be *|| offered*, but it may be Preach'd to Men.
** Eph. 1. 13.* Salvation included in the ** Gospel-Doctrine*,
 as the Kernel is in the Nut, can't be *Tendered*
 separately (to use their Phrase) from
 the visible Cluster of the Doctrine: Nor
|| 1 Cor. 10. indeed is that Doctrine *|| Tendered* at all,
 32. while Preached unto all: And while the Sal-
** 2 Cor. 3. 6.* vation apart from ** the Letter* is Preached
Rom. 11. 28. to those People, who touching Election are
 beloved. While Men therefore are making
 Offers of an Unreveal'd and unseen Christ,

Let them not think it is * *Preaching the* * Isa. 40. 5.
Gospel in the Salvation and Glory thereof
at all:

2. *Preaching the Gospel deals with the*
Elect of God in Order to the *Change of*
their Nature, answerably to the *Settlement*
of their Relation in Christ, and so to bring
them, for the making of their *Calling and* 2 Pet. 1. 10.
Election sure, to an [Evangelical Commu-
nion] with *Father, Son and Spirit*, by more
Spiritual and [fixed Believing] on the Lord
Jesus Christ, thro the * *Indwelling* and Con- * 1 Cor. 3. 16.
solatory Operations of God the Comforter.
Accordingly unto this End, *Preaching the*
Gospel is mightily own'd by *the Good Spirit of* Neh. 9. 20.
God to change the Sinner, and elevate his
Capacity under *Sanctification of the Spirit* in 2 Thes. 2. 13.
the New Nature to this Supernatural Be-
lieving and Supernatural Communion. The
Scriptures do speak so much, and almost
constantly of the Holy Ghost; either as to
his * *Person* or *Work* upon the Soul in * 2 Tim. 1.
Passive Phrases, whether it be express'd of 14.
Spiritual Believing or its Spiritual [Conco-
mitants] *Repentance unto Life, Love, Joy, &c.* Acts 11. 18.
or of its [Fruits,] and call'd *the Fruit of the* Gal. 5. 22.
Spirit, that the Ministers of Christ are plain-
ly *put in trust with the Gospel*, to use all such 1 Thes. 2. 4.
Sweet Words and Passive Phrases of exalt-
ing the *Spirit* and his Work, as are fitted
to bring up *the Report* of the Gospel to the Isa. 53. 1.
*Honour and Glory of * God the Spirit*, in * Acts 5. 3, 4.
the *Practical Mysteries* of Christ. And
sure there was never more *Ground* to ex-
pect this from Ministers, than is now-a-
days; when *Believing* is so slightly talk'd
of, and press'd as if it were but a || *Natural* || Act. 8. 13.
Act: And that after so many *Books* have
been written of the Spirit, to explain
the *Scriptures* upon this Subject: I say of
the

- the [Spirit] and his [Work,] almost this
 * Heb. 3. 9, last * Forty Years: Yet almost *Forty Years*
 10. with Psa. *long*, in an Eminent Manner, since this Con-
 95. 10. *vincing* Light began to spring forth under
 Dr. Owen's Labours in 1674. has the Spirit
 been *griev'd* by this Neglect with some of
 the *Last*, and with many of the present
 Generation. For to this Day is the No-
 tion of an || *Offer* of Grace: And it's a meer
 Conceit adapted to feed *Unconverted* Hope:
 as if *Believing on the Lord Jesus Christ* was
 an Act of the Soul before a Man is *born of*
 the Spirit. Offers do naturally feed this
 Conceit, and cherish it in the Bosom of Un-
 converted Men, albeit some Cunning Prea-
 chers have their * *Artful* way to Shift and
 Screw, as if they meant *Preaching*, tho' they
 call it by this odd Name; and that to offer
 Christ and *Preach* him was || *Both One*.
 3. *Preaching* the Gospel takes hold of the
 Heart. The Reason is, because the Lord
 owns *Preaching*. It's his own *Ordinance*,
 and so it is made an *Effectual* Means. But
 * Offers being *Human Devisings*, must needs
 be *Ineffectual* Means. Offers can't take hold
 of the Heart. The Devil will maintain
 his Fort a whole Siege under your || *Offers*.
 The Evil Spirit in a Sinner is never likely
 to yeild, or be subdu'd at this Rate. *Jesus*
I know, and Paul I know (said the Evil Spi-
 rit in the *Acts*) *But who are ye?* So the De-
 vil hath such a Strong Hold in Sinners,
 that he will but *leap* upon your *Offers*:
 The Gospel I know, and *Preaching* of the
 Gospel I know: But upon * *Offers* and Pro-
 fers he'll insult, *What are you*, you Powerless
 Motions? Now consider it, Preachers, will
 you go and make Proposals to *Satan*? The
 Devil is to be Defeated of his Cap-
 tives by [*Preaching*] *Deliverance to the Cap-*
tives
- * Heb. 3. 9, last words.
- * Eph. 4. 14.
- || 2 Cor. 4. 2.
- * Prov. 16. 9.
- || Jam. 5. 16.
- Acts 19. 15.
- * Heb. 9. 7.
- Luk. 4. 18.

ves, and an effectual Opening of the Prison
 them that are bound: But the Persons in Isa. 61. 1.
 slavery, and under present Power of the
 God of this World, are not to be * let go 2 Cor. 4. 4.
 out of his Hand by Parleys. They are * Isa. 45. 13.
 Translated from the Power of Darknes, and || Col. 1. 13.
 let you think to bring them off from the
 Laws of Unseen Destruction, by * Tender- * Luke 17. 1.
 ing an Unseen Salvation to them. The De-
 vil in the Sinner is stronger than the Sin-
 ner. Lust in the Heart, Unbelief in the
 Nature, Captivity in the Will, do all Pi-
 on the Man, and Stake him down against
 our || Offers. But the Preaching of the || Psal. 95. 10.
 Gospel breakes in with Power, closes the
 Heart, disarms Unbelief, breaks the
 Bands of the Will in Two, and by the * Psal. 107.
 Arm of Jehovah the Preaching is not in 14. with Psal.
 vain. Offers rob the Father, and rob 116. 16.
 Christ, and the Holy Spirit and the Soul
 and All. They rob Free Grace in keeping
 back Part of the Price of our Salvation, and Acts. 5. 2.
 that is Strength to lay hold of Christ.
 Thou dost Offer me Christ, Poor Crea-
 ture! But why dost thou not Offer me
 the Spirit, who is my Strength for Christ?
 Ah! how fruitless is it to speak of Christ
 as a * Free Offer, and yet to keep him off * John 6. 44.
 the Gospel with your wary Propo- with Mat. 15.
 sals, that free Grace shall not strike in too 24.
 far the Soul, but you'll keep Grace and
 the Soul asunder, till the Soul || agrees to || Rom. 11. 25.
 accept it! Yes, rather than Preach Grace
 to him, you'll stand and discourse the Sinner,
 as if you had met him about Business at
 the Exchange, and being about to drive a
 bargain with him, [will || Tender Christ up- Jer. 7. 24.
 certain Proviso's: Thus also you'll ma-
 ke the Offer (at least some of you) as if
 you were Proposing a March for your Son

- or Daughter; and gave extraordinary *Encouragements* too for closing it. You'll *propound* a *Free* * *Offer*; provided the Sinner give up himself but free to Christ. Alas but the Lord, I am sure, will never make you *Fruitful* in *Converting* Souls at this Rate. This will never do! The Spirit of Christ must shew you quite another way of *Preaching*, and *bow* your Hearts to it.
- 2 Tim. 3. 15. 4. The *Preaching* of the Gospel is so spoken of in the *Holy Scriptures*, as in Point of Efficacy no Offer of Grace can match it; and consequently is not the same Thing. An Offer is in *Word* only, but *Preaching* is in *Power*. The *Kingdom of God* is not in *Word*, but in *Power*, 1 Cor. 4. 20. An effectual *Preaching* is the *Stretching* forth of the *Rod* of that Kingdom. Man's *Preaching* the Gospel is an Act in Christ's *Name* and in Christ's *Spirit*, in the *Power* which Christ hath *sent*, and so is influenced with God's [Working,] Mark 16. 26.
- * Job. 6. 24. as Man's *propounding* the * *Offer* is never so influenc'd, as I can find throughout the Bible; so poor Souls under some Measure of that gracious Working by *Preaching* the Gospel, have found God *withdrawn* under the Offer. *Preaching* is a *Binding* up the Broken in Heart, Isa. 61. 1.
- * Isa. 3. 12. * *Offers* have been known to fester and fret the Wound. *Preaching* [manages] well. It's *Deliverance* to the * *Captives*, Isa. 61. 1. the *Opening of the Prison* to them that are bound, Luk. 4. 18. where as Offers can say nothing but that they [mean] well. They make *Essays*: They *Essay* at this, * *Essay* at that, but they * *produce* nothing. *Preaching* Christ unto the *Gentiles* is a *Home-Act*: It's accompanied with Christ being *Believed on* in the World, 1 Tim.

16. And says Paul to his Corinthians, 1 Cor. 15. 11. of the Apostle's Preaching, Whether it were I or They, so we Preach, and so ye Believed. How was Christ Preached to the * Gentiles? Why he was Preached * Acts 26. 17 so feelingly, so effectually, so closely, so savingly, that the Gentiles 'tis said, Acts 13. 42. besought that the || same Words might || Phil. 3. 1. be Preached to them the next Sabbath. But when do the Scriptures ever tell us || Offers had that effect? So that it's Prof- || Jer. 18. 12. ferers of the Gospel have begun this Controversie, in straying from the Text to corrupt it with * Foreign Phrases. And whether by proffering or Offering, They mean another Thing than Preaching, or no, it's no matter; for the Word means it. This openly appears by turning it into Latine, [Oblatio:] which surely all of them know means another Thing than Preaching. The effectually called are not called to Christ by Offers of Salvation, but by Preaching Salvation to them, 1 Cor. 1. 23, 24. we Preach Christ Crucified — unto them which are * called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God. For tho' Wisdom in the Counsels of the Gospel goes before Power, and albeit Contrivance forelays Accomplishments, yet the Power of the Gospel is * felt, before the Wisdom of the Gospel is discerned. And that's the Reason why unto you that are called, Christ Crucified is the Power of God, before he is the Wisdom of God unto you. In a Word, Christ is [Preach'd] to the saving of the Soul; But he is Offer'd to the Amusing of the Auditory: Which produceth nothing that is Close, Home and Applicative, upon the Elect or Non-elect, but the Sound of a common Form to Muse on, For

- ¶ Prov. 19. 27. wheresoever he is || offer'd, it's certain he comes not *home enough* for God to be *Glorify'd* either in Men's *accepting* or *refusing* Christ.
- * Jam. 3. 2: In * Offers Christ is only laid *before* men distantly, ineffectually, and the *Gentiles* still lost, as to any *Recovering Efficacy* of
- ¶ Jer. 23. 28. Help by the said || *Tenders*.
 5. *Preaching* the Gospel both in *Math. 11* 5. and *Luk. 7. 22.* (where the Words are the Poor have the Gospel *Preached* to them and to the Poor the Gospel is *Preached*) rendered in a *Passive Efficacy* of *Preaching*
- * Rom. 12. 2. *i. e.* The Poor are *Gospeliz'd*, or * *Transform'd* into the very Image and Spirit of the Gospel. Besides, it shews us *what* Poor are meant, even the Poor in * *Condition*. Because the *Blind* who receiv'd their Sight, and the *Lame*, who walk'd, and the *Lepers* who were cleansed, and the
- ¶ John 11. 43, 44. *Dead* who were || *raised up*, whom *John's* Disciples had look'd on and seen, were not *Figuratively*, and *Tropically* the *Blind*, *Lame*, *Lepers* and *Dead*; but strictly and *absolutely* in the *Letter* were such. Now the
- ¶ John. 6. 30. Argument for || *Conviction* of *John's* Disciples must be all of one and the *same* *Part* of *Evidence*, or *some Part* of the *Evidence* will be an *Unfit Means* to remove the *Doubting* and *Questioning* of the said Disciples
- ¶ Math. 11. 2, 3. For they || came to *Jesus* to see a [*Sign*] of his being the *Messiah*, according to the *Truth* of the *Prophecies*. And among other *Prophetick Signs* of *Messiah* in the *Days* of his *Humiliation*, it was foretold that his *Converts* and *Followers* should be an *Afflicted* and a *Poor People*, as to the *Outward Condition* in this *World*, not *in Spirit* meerly as elsewhere. (urwa
- Zeph. 3. 12. *Poverty* is seen by Men, *Inward Poverty* or *Poverty* of *Spirit*, is not so discern'd

and so here could have been no Sign, or
 Evidence and Demonstration to Men that
Jesus was the Christ. Accordingly it proves, John 20. 31.
 with Acts 18.
 28.
 that Offers can be no Preaching; because
 they can't be rendred in the Passive Success,
 as Preaching here is. The Effect that * * Isa. 32. 6.
 latter Part.
 Offers have upon Poor People can't be ren-
 dered thus in Passive Efficacy. I can say
 properly, a Man that is Converted is E-
 angeliz'd, and it comes up to the Efficacy
 and Truth of the Thing, that he is so turn-
 ed into the Life and Power of the Gospel.
 But if I say in the Passive of the other Word,
 a Man is || offered, it doth not signifie he
 is under the Effect and Seal of the Grace. || 1 Cor. 8. 13.
 Prov. 16. 9.
 offer. Then further, when a Man comes
 out of Doors to || offer Christ he loses his
 labour; Because He who hath the Offer,
 he receiv'd never such Benefit, could
 not have it expres'd in the Passive of an
 Offer, as to say the Converted Man in
 the Benefit of the Offer is || offered: But || Jer. 23. 26.
 Jer. 14. 14.
 now in the Benefit of the Man who hath
 receiv'd the Preaching, or Evangelizing, he
 may be fitly said to be Evangelized. On
 the other Hand, if a Man should say of
 him who hath the Benefit of the Offer he
 || Offered, and thereby mean he is Con- || 1 Cor. 10. 5.
 verted, he would speak Non-sense, because
 it would not signifie he is converted. The
 Active (as in the other Way, of Preach-
 ing) can't be turn'd into the Passive. He
 that hath the Gospel Preach'd to him to
 conversion, is Preach'd into the * Image * 2 Cor. 3. 18.
 of the Gospel. But supposing a Man were
 converted by the Offer, what Sense would
 he be to say, He that hath the Offer
 Offered into the Image of the || Offer? || Psal. 25. 3.
 Preaching therefore and Offering are not
 the same Thing.

6. *Preaching* the Gospel is bringing the Blessing of the Gospel to be of *Experimental Vertue*, in the *standing of the Purpose of God according to Election*. A Man by Experience knowes something of the Gospel,
- Rom. 9. 11. and both * *hears* and feels how it [enters] his Soul under the *Preaching* of it. For my own Part I declare, I can give no Account of any Good I ever got by || *Offers* of Grace: But thro' Grace I can speak somewhat to the *Praise of the Gospel of Christ*, concerning what I have got by *Preaching* of Grace. Oh! when a Minister comes under the Taste of the Blessing in his own Soul to *Preach* Christ, he may be sure that when he comes to *Preach*
- 1 Chro. 16. 13. Christ, he shall come to his *Chosen Ones* in the Fulness of the *Blessing of the Gospel of Christ*, Rom. 15. 29. He need not Tantalize the People of God with *Offers* to Talk to them of Grace that comes near them, but can't *enter* them, when as Grace *Preach'd* comes with a Blessing, and *enters* as well as *draws near*. But * *Offers* prevail with no Benefit on the Hearers, for the more they are *examined*, the less they *Signifie*. And thus I have prov'd that *Offers* of Christ are not *Preaching* Christ.

C H A P. III.

The Proof of the Second of the Three Growing Points in this Debate : or, the Proof of this Proposition, That to Propound the Grace-Offer in the External Means, is no Means of the Spirit's Working an Internal Ability in Sinners, to close savingly with the Offer : neither doth or will he set in with Offers to any such End.

THIS Proposition is a Direct Reverse, or quite contrary Theme to the Triumphs of the Plea about *Offers*: Yea, it's contrary to the very *mending Clause* of their || Job. 31. 33. Article, suggested so plausibly before in Chap. I. in the *Favour of* || *Offers*. The Emendation of Defects discover'd in their Article is this, *That while the Offer of Christ* (say they) * Propounding in the External Means to Sinners, the Spirit of Christ may be working an Internal Ability in these Sinners, to close savingly with the || Offer. I design (if the Lord will) in this Chapter a direct Confutation of this *vain Confidence*. It's an * Error injuriously vented to the Dishonour of Free-Grace! And is also set up as the Corrupt Principle of some Men very wrongfully, to the Dishonour of the * Spirit, and his Work! Now the Arguments against this false Opinion, that I may help to pull down so specious a Piece of old Adam, are such Proofs of the Free Gift of Grace, as by the Light of the Glorious Gospel of Christ, may be carried on in this Chapter. These may be wrought up sweetly, even higher and higher, unto what surmounts

* 2 Cor. 6. 3.

|| Deut 31. 21.

* Jer. 13. 25.

* Psal. 29. 2.

Rom. 5. 16.

1. Tim. 1. 11.

- * Isa. 28. 15. all the Doctrine of your * Offers in the
last Words. Low Lands of this Wilderness. And if
2 Tim. 2. 25. God peradventure will give Men Repentance
to the Acknowledging of the Truth, a few
Things may be profitably known, and
* 1 Thes. 2. 13. made * Effectual of God to Wound and
Slay the Fore-plea which is so injurious to
the Grace of God.

An Offer no
means of
Grace.

- Argum. 1. Offers of Grace and Tenders
of Salvation are no [means] of a saving
Ability to Close with Christ, because they
are neither Means of *Christ's Institution*, nor
of the *Spirit's Operation*. God hath appointed
the *Preaching* of the Gospel, and * *Christ*
hath commanded it, 2 Tim. 4. 2. *Preach*
the Word: But neither God hath appointed,
nor *Christ* commanded, the *Propounding*
of the Gospel, to be the *Means* to work
his Grace. And albeit God the Spirit
works upon the *Preaching*, yet he works
not upon the || *Proposal*, nor fills up an
Offer of Grace with any of his own *Presence*
of Grace, to accompany that Pretended
Offer to the saving Change of a Sinner.
The Gospel is no Means of Working by
|| *Proposal*, but it is a Means of Working in
the Spirit's Hand by the Spirits *Fore-Operation*
on the said [Gospel,] in order to
Work with it an Internal Ability in the
[Sinner.] The Spirit Works by * *Fore-*
Operation on the Gospel, as the Gospel is a
Revelation and an Institution of Christ, ac-
cording to the || *Fore-Ordination* of God the
Father. Also, that Fore-operation of the
Spirit on the Gospel, according to God's
Fore-ordination, is performed by him in
an Act of Christ's Minister's *Evangelizing*,
or in their [Preaching] the Gospel. They
have a Taste of it in their * *own Souls* by
the Spirit *Pre-operatively*, while they are
believ

delivering it. And that before it is followed with any distinct and || *Consequent* O- || 1 Tim. 4. 16.
 operation of the Holy Ghost, in the Soul of any elect Sinner it's Preach'd to, unto Conversion, and so to any certain Object to be converted to Jesus Christ with *Power*.
 The Spirit comes down from Heaven with the Gospel, fills it, and fills the Minister's Soul, and so makes it * *efficacious* to an elect Sinner of the Auditory, and to the Elect alone, in respect of the *Saving of the Soul*: Heb. 10. 29.
 And that so feelingly and *discerningly*, that every one of them saith, sure it is to *Me*! This is Preach'd and brought into *Me*! What Reason then is there here, to expect the * *Blessing* of the Gospel in *Offers* of * Rom. 15. 29; Christ, when as indeed it's none of the *Means* of the Blessing? the Spirit is concern'd in the *Preaching* of Christ, he is not concern'd in the || *Tendring* of Christ. He || Jer. 5. 31. regards no Proffers, if ever he *reveals the* || 11a. 53. 1. *Arm of the Lord* with Power. Proposing no apt Means in its self, as it is no appointed Means to attain the End. For it is Preaching the Doctrine and Salvation together, which the * *Holy Spirit* delights to * Joh. 16. 14. work on, that is the Means *Pre-ordain'd* of God, and which God takes up, and puts a Divine Stamp on, and works with || *Graciously* in the Conversion of the Elect. And || Psal. 119. 29. as the [Doctrine] is a means to be Preach'd to the *Non-elect* for [other] Ends than Salvation (of which hereafter in a Separate Chapter :) so neither Doctrine nor Salvation are *Means to be* * *Offered* and * Eccl. 7. 29. *Tendered* to any Sinners for Acceptance: but the *Doctrine* is to be *Preach'd* as a separate Means, even to the || *Non-elect* for Ac- || Mark. 16. 15; ceptance of the said Doctrine, and so is to be Preach'd to all Promiscuously. And the

- the Doctrine and Salvation *Both* are to be Preach'd as the joint *Means* of Faith and Comfort to the || *Fleet* of God. For so long as a Minister Preacheth the *Gospel*, he useth Christ's Means, and these are *apt* Means to Convert Souls : But when he degenerates into his Offers, Christ leaves him to sound forth a dead * *Letter*. Men whose Principle is to [offer] Christ, do without doubt Presumptuously take upon them a Way of dispensing the Word, which Christ hath never * Instituted. Paul's Preaching the Kingdom of God, *Acts* 20. 25. was carried on by this [apt] Means, *to testify the Gospel of the Grace of God*, Verse 24. Not by this unapt Device of the Creature || to offer the Gospel, and tender the Grace of God.
- || 2 John. 1. * 2 Cor. 3. 6. * *Psal.* 81. 12. last words. || *Hos.* 10. 2. * *Jer.* 3. 17. Arg. 2. Proposing the * *Offer* in the External Means can be no *Means* at all of the Spirit's Working an Internal Ability in Sinners, to close savingly with the || *Offer*, because it is the Spirit Himself who is the *Author* of this Internal Ability. The Faculty, tho' sanctified, is no *Self-Mover* in the Sanctification, but is || led to Christ by God the Spirit. Now the Holy Spirit who is the Author of the Internal Ability, Himself the Worker of it, is neither * *offer'd*, nor indeed *can* be. 1. The Spirit is *Sent*, as God's Hand is stretch'd out thro' Christ in the Office of the Comforter. See *John* 14. 26. *It is the Comforter whom the Father will [Send]* Also, saith Christ, *Luke* 24. 49. I [Send] the Promise of my Father upon you. And in *John* 15. 26. *When the Comforter is come, whom I will [Send] unto you from the Father.* And again, *John* 16. 7. *If I depart I will [Send] him (the Comforter) unto you.* This must also be secretly meant in the Breathings of the Old Testament
- * *Acts* 1. 8. upon you. And in *John* 15. 26. *When the Comforter is come, whom I will [Send] unto you from the Father.* And again, *John* 16. 7. *If I depart I will [Send] him (the Comforter) unto you.* This must also be secretly meant in the Breathings of the Old Testament

ment. As *Psal.* 144. 7. [Send] thy Hand from above, first thy Christ, the man of thy Right Hand, and then thy Spirit thro' Him. *Psal.* 80. 17. Next, rid me, and deliver me out of great Waters. That is, out of Great Deeps of Sin and * Sorrows, out of Sins and Sufferings, out of Corrupt Doctrines (that are * *Jer.* 8. 14. Waters too) entertain'd by Strangers to the Truth, and out of great Trials for my Faithful Standing it out, and my not receiving them, as others do. Deliver me from the Hand of Strange Children, that I may be neither drown'd in a Spirit of Error, nor persecuted for the Spirit of Truth by Strange Children that believe him not. Now was it necessary that this should be done under an Act of Providence, and not more necessary to be done under an Act of Grace, *Col.* 1. 13. in Translating out of Darknes into the Kingdom of God's Dear Son? was this necessary to free the Soul from the Bondage of Men, and not more necessary to free the Soul from the Slavery of || Satan? If it must be the Working of the Spirit as the Author of an Escape from outward Opposition and Harassment of the World, How much more must it be the working of the Spirit for a Deliverance from the Inward Power of * Lust and Corruption, in his Operation of a full Ability to believe on the Lord Jesus, and to close savingly with Him in the Revelation of Eternal Life? How sweetly is the sending of the Spirit, as well as the sending of Christ from the Father, hinted in the || Old Testament? As *Psal.* 110. 2. The Lord shall [Send] the Rod of thy Strength out of Zion: And it's plain that the * Promise was to take Place, after Christ was ascended and gone to Heaven: What was that Promise then of the Rod of his Strength, after Christ was gone into Heaven, but the Holy Ghost

* *Jer.* 8. 14.

|| *Jer.* 2. 18.

Psal. 144. 11.

Joh. 14. 17.

Col. 1. 13.

|| *Eph.* 2. 2.

* *Rom.* 6. 14.

Acts 16. 31.

|| *Psal.* 57. 3.

* *Luk.* 24. 49.

1 *Pet.* 3. 22.

- 1 Pet. 1. 12. *Ghost who should be sent down from Heaven, to carry on the Gospel and Government of Christ in this World, in spite of all the*
- * Acts 4. 27. * *Enemies of Christ, whether among the Jews or Gentiles ? The Request is, Psal. 43. 3. Oh [Send] out thy Light and thy Truth : Let them lead me &c. Here is Christ and the Spirit whom the Father was to send.*
- Joh. 12. 46. *For says Christ, I am come a Light into the World, and again, saith his Apostle speaking of Christ, the Darknes is pass'd, and the true Light now shineth. So God's Truth joyn'd with God's Light may well be interpreted*
- 1 Joh. 2. 8. *of the Spirit, because the Spirit is Truth. These Two were Pray'd for to be sent forth as Persons under the Similitude of Qualities; because the Substance of the Old Testament-Doctrine and Types about Christ and the Spirit ran in these Two Streams of Similitude, Light and Truth. These * Two in*
- 1 Joh. 5. 6. *latter Part. These Two were Pray'd for to be sent forth as Persons under the Similitude of Qualities; because the Substance of the Old Testament-Doctrine and Types about Christ and the Spirit ran in these Two Streams of Similitude, Light and Truth. These * Two in*
- * Deut. 33. 27. *God, Christ and the Spirit, were to be sent by the Father, as Persons, to [guide] the Soul to the true Church, where God's*
- * Psal. 132. 13, 14. * *Presence remains and dwells ; of which Mount Zion was the Figure, and so was the Temple upon it, in the Times of old. It is an Act proper to a Person to conduct*
- ¶ Psal. 143. 10. *and ||lead: And so these Persons, the Christ of God, and the Spirit of Christ, are Persons for Spiritual Conduct ; let them lead me, let them bring me unto thy Holy Hill, and to*
- Luk. 9. 20. *thy * Tabernacles : To thy Gospel-Churches, wherever these Churches shall, Tabernacle-like, be planted for a while in the Gospel-Times. 2. The Spirit [comes], as John 16. 7. former Part. If I go not away, the Comforter will not [come] unto you. Will*
- * Psal. 84. 1. *not. he hath a || Will of his own. The Will of the Comforter is the Will of God*
- ¶ 1 Thes. 4. 3. *with*
- 1 Cor. 12. 11. *because the Comforter is God, and he*

Not come unto you, if I go not away. Like-
 wise *Joh. 15. 26.* But when the Comforter
 [come] &c. That's the Character of him
 in Relation to his Office, he comes. Talk
 not then of *Sinner's* coming to Christ before
 you duly insist upon the *Comforter's* * Com- * *Joh. 6. 44.*
 ing unto Sinners, for when he is [come] with
 Faith Christ, *Joh. 16. 8.* He will reprove, or *Luk. 24. 49.*
 convince the World of Sin, and of Righteous-
 ness, and of Judgment. Again, *Ver. 13.*
 When the Spirit of Truth is [come]. 'Tis
 his Office still to come. And again, *Acts 1.*
 After that the Holy Ghost is [come]
 upon you. It's a Wonder to Me, that when
 the || Scripture speaks so much of the Spi- || *Acts 17. 11.*
 rit's Coming to the Creature; Ministers should
 insist so much upon the Separate Coming of
 the Creature to Christ, without the Spirit
 expressly. But what will not Men do to || *1 Tim. 4. 1.*
 uphold their * Offers when we see they * *Prov. 28. 13.*
 tick not to turn the *Holy Ghost* and his Ope-
 rations out of Place? 3. The Spirit [falls],
Acts 10. 44. While *Peter* yet spake these
 Words, the Holy Ghost [fell] on all them
 which heard the Word. and *Acts 8. 16.*
 As yet He (the * *Holy Ghost*) was [fallen] * *Acts 8. 15.*
 upon none of them. So *Acts 11. 15.* and as
 he began to speak (says *Peter* rehearsing the
 Matter, of which he was || accused by the || *Acts 11. 2. 3.*
 Jewish Brethren for going in to the Gentiles)
 the Holy Ghost [fell] on [them], as on [us]
 at the Beginning. 4. The Spirit, who is
 the Author of this Internal Ability to close
 with Christ, is * *Shed forth, Acts 2. 33.* * *Acts 10. 45.*
 therefore being by the Right Hand of God
 exalted, and having received of the Father
 the Promise of the Holy Ghost, he hath [shed
 forth] this, which ye now see and hear. He is
 shed on, *Tit. 3, 4, 5, 6.* God our Saviour, || *1 Joh. 2. 20.*
 or the Father) — according to his Mercy
 saved

- saved us, by the Washing of Regeneration, and
Renewing of the [Holy Ghost], which he [the
on] us * abundantly thro' [Jesus Christ] our
Saviour. He is, as this Worker of all In-
ward Strength, Faith, Love and Joy, [the
abroad, Rom. 5. 5. the Love of God is [the
abroad] in our Hearts, by the Holy Ghost which
is given unto us. Thus the Scriptures witness
Now let me step to the Use of it, and
weigh it at this || Ballance of the Sanctuar
Is the Spirit [sent] in an Offer of the Sp
rit, as the Means of sending him? Or is he
sent in the || Promise? And is he not sent
in Evangelizing, and Preaching the * Fa-
ther's Promise and Christ's Departure to God
and his Intercession there at the Right Hand
of God, to send the Spirit? Is God's Hand
in the Office of the Spirit stretch'd out thro'
Christ by means of || propounding Christ, and
propounding the Spirit to the Soul, or
sending the Spirit in the vertue of the Rig-
teousness of God by Christ, as the true Means
Preached; even as God sent his Son in
vertue of God's own * Love to us, according
to the Preaching which hath been spok-
by the Mouth of all his Holy Prophets since
|| Ezek. 45. 20. World began? Doth the Spirit come in || Of-
fers of Christ as the External Means, or
Preaching the Mission of Christ which ma-
way for the * Mission of the Spirit? Did
the Spirit's [Coming] depend upon Christ
going to the Father? And is not the Preach-
ing of the Gospel the Means of his Com-
|| 1 Cor. 8. 13. still, not as the Means of Grace are || Of-
fer'd, but as fill'd with Christ's Presence
Again, doth the Spirit [fall], to work
Ability by * Offers of Christ as the Ex-
ternal Means, or by advancing the Person
Christ as the true Cause, and by advancing
his Office, his Dignity, Glory, Fulness, &c.

as so many Arguments for the Holy Spirit's
Descending upon an Elect Sinner to work || *Act. 10. 44.*
Faith? It's Preaching the Gospel, not * *of-* * *Mark 9. 42.*
fering it, is still an Advancement of the my-
sterious and hidden Cause of the Spirit's
Falling *in* and *with* the Word. Received. *Gal. 3. 2.*
He the Spirit by the Works of the Law, or by the
Hearing of Faith, as the Apostle says to the
Foolish Galatians? For if a Sinner lay hold of *Verl. 1.*
Christ before the Spirit lay Hold of Him,
he receives *the Spirit of Life* afterwards by *Rev. 11. 11.*
the Work of the Law, and not by *the Hearing*
of Faith. Not by the Gospel be sure; for
that tells us *the Spirit of the Father works in* *John 6. 45.*
the Sinner, before the Sinner comes to Christ.
Is the Spirit *shed forth*, or *shed on*, or *shed*
abroad for this Internal Ability of coming
and closing (as they'll have it) with the
Offer, as the * *Offer is propounded*, or is he * *Isa. 35. 8.*
shed down to work this Ability to close
with Christ, as the *Gospel is advanced*? Sup-
pose a Minister in the Darkness of his Spi-
rit should say, lo! Here. || *I offer you the Spi-* || *Jer. 23. 28.*
rit, Sinners, take him. Would it not be
strange Doctrine? And yet why not, here
offer you the *Spirit*, as well as here * *I* * *Isa. 59. 13.*
offer you Christ? For as *Christ* in regard of *last Words.*
Priority is a Greater Gift than the Gift of
the *Spirit*, so Christ can't be clos'd with pos-
sibly in a saving Way *without* the Spirit, to
Create, or work the closing Faith. The || *Col. 2. 12.*
spirit can't *Come*, or *fall*, or be *shed on* to do
this separately from Christ; he comes in
God's Gift of Christ to the Soul. Why
then I have *Christ* by God's Donation ante-
cedently to my having the *Spirit* of Christ,
is a Worker of the Ability to close with
Christ; and I have the *Spirit* antecedently
to my having the *Faith* which the Spirit
works in me. So that none of this can be
* *offered*

- * Isa. 29. 8. * offered Me as my Internal Ability to close
 || 1 Cor. 10. 15. with Christ. How then is an || Offer of Christ
 in the External Means, a Means of my Ability wrought in me to close therewith?
- Arg. 3. Proposing the Offer in the External Means can be * no Means of the Spirit's working an Internal Ability in Sinners to close savingly with the || Offer.; because the Spirit is the Principle of this Saving Ability, and continues to work by and from this Principle into all the Acts that are
- * Psa. 44. 17. * Correspondent with it. Now Principles of my closing with Christ can never be * offered to me consistently with the Gospel
- * Luke 6. 43. * Correspondent with it. Now Principles of my closing with Christ can never be * offered to me consistently with the Gospel
- * Jer. 29. 9. when it is by an || Antecedent, free Interest in those Principles, that I freely close with Christ. I can't have a New Heart to close with Christ, but as the Spirit of Christ is my * Indwelling Principle of this new Heart in which the new Heart must subsist as its substantial Principle. Otherwise, how can I be in the Spirit? Rom. 8. 9. or live in the Spirit? 1 Pet. 4. 6. Gal. 5. 25. or Pray in the Spirit? Eph. 6. 18. and pray in the * Holy Ghost? Jude 20. or, how can I worship God in the Spirit, or in the Holy Ghost? Phil. 3. 3. and John 4. 24. if the Holy Ghost be not the || Principle of my Life, of my Praying, of my Gospel-Worship? For the Text tells me, God is a Spirit, and they that Worship him, must worship him in Spirit and in Truth. What is the Meaning of that Phrase in Spirit? Why, the Meaning is, that to worship God in Spirit, is to worship him in the Holy Ghost. The Spirit of God is the Principle of the Worship, wherever the Worshiper is brought to a full Participation in the Mystery of Gospel-Worship. It is plain that the Phrase in Spirit is expounded and meant elsewhere of the Holy Ghost,
- Joh. 4. 24. Opened.

Matth. 22. 43. He saith unto them, How doth David [in Spirit] call him Lord? Here it must be understood of the Holy Ghost this signifying, as the Apostle's Phrase For the Holy Ghost was the Principle, well as the Author, of that bright Discovery about Messiah, in the Soul of David inspir'd and guided by the Spirit of Prophecy. Rev. 19. 10.

To worship God in Spirit then cannot meant of joyning the [Soul] with the external Performances, as Dr. Hammond hath Paraphras'd it. And there are other near Reasons against it. Because then, There would be no more brought to pass the Christian Worship as to the Principle, than in the Principle had been common before in the Jewish Worship: Where the * Soul, be sure, was joyn'd with the external Performances. 2. So low a Connection as the Soul joyn'd with Outward Performances will never agree with so high Description of the State of the Worship as is there given, so as to bring it up to the Character of the Text, in Vers. 23.

the Hour cometh, and now is, when the true worshipers [shall] worship the Father in Spirit and in Truth: For the Father seeketh such worship him. Such? Whom? Why, such must have the Spirit to be their Principle of Worship, thereby to know what they Worship. And thus it is that they have the Spirit of Wisdom, and Revelation in the Knowledge of Christ, while the true Worshipers have Christ together with the Father for the object of their Gospel-Worship. It's this Spirit of Wisdom, the Holy Ghost himself, who is also the Spirit of Revelation of the object, who is the Spirit in which also God is rightly worshiped, as in the Principle thereof. And to do it in Spirit is not

* Psal. 119. 11.

with

Psal. 57. 7.

John 4. 22.

Eph. 1. 17.

John 4. 23.

meant to joyn the *Soul* with the *Extern*
 Performances of the *Christian Religion*.
 3. When *Spirit* is joyn'd with *Truth*, it
 not meant in *Scripture-Phrase* of [our
Spirit, but of *God's Spirit*. To this agree
 the Testimonies of 1 *Joh.* 4. 6. 1 *Pet.* 1. 2
Joh. 14. 17. *Joh.* 16. 13. And 4. When *S*
 is joyn'd with *Spirit* it is not joyn'd with
Truth, but with the *Body*, and that in d
 vers Places. This plainly shews us when
 interpret *Spirit* as meant of the *Compan*
 of the *Body*. See *Jam.* 2. 26. 1 *Cor.* 6. 2
 1 *Cor.* 5. 3. so the *Conjunction* of *Body* with
Spirit is in Other Texts which clear
 that the *Phrase* in *Spirit*, *Joh.* 4. 24. o
 hear no Interpretation of that Nature. T
 shut it up with that Instance, 1 *Thess.* 5. 2
 about *Spirit*, *Soul* and *Body*. *Your* wh
Spirit (that is, the *Frame* and *Temper*
your Mind under all *Providences*) and *S*
 (which hath all the *Reasonable Faculties*
Understanding, *Conscience*, *Will* and *Affection*
 and *Body* (which consisteth of the sever
 Members) be presented blameless unto the Co
 ing of our Lord *Jesus Christ*.

Well, How can I be, and live, and pr
 and Worship in the *Spirit*, if God the *Spi*
 be not my [Principle] in and from whic
 thro' *Christ*, I live in the *Spirit*, and pr
 in the *Holy Ghost*? Now can a *Minist*
 from the *Pulpit* to a *Sinner* say of the *Spi*
 as a *Principle*, here I || offer thee the
 Indwelling Principle, the *Spirit*? Or can
 say of what is commonly reckon'd the *Fin*
 Principle of *Grace*, a *New Heart*, here
 New Heart for thee, *Sinner*; here is *Reg*
 neration, here is *Saving Faith* for thee, co
Sinner, Take these Principles of Life, a
 come and lay hold of *Christ*? Why, H
 would this *Divinity* sound in our *Pulpit*
 H

¶ Job 38. 4.

How would our Holy Doves by the Rivers of Song 5. 12.
 Waters be scar'd at a Preacher that should
 come among them, and talk at this rate!
 But if Ministers are not wont to say thus to
 Sinners; concerning the Spirit, as a Princi-
 ple of Life, of Motion, a Principle of the
 Faith of closing with Salvation, and of all
 other Grace in the Soul; then why should
 They accustom themselves to say thus of
 Salvation, here I || offer you Salvation, take || Lam. 2. 14.
 it? I say for Example, They are not wont
 to say, come Sinners, here is the Spirit, the
 First Principle of all this Faith and Willing-
 ness, by which you have an Internal Ability
 to close with the * offer; I do now there- * Phil. 1. 10:
 fore || offer you this Spirit of God, and render || Mic. 2. 11.
 on this Principle: Here reach into your
 selves this New Heart I offer you, accept of
 this Ability, and therein close with the Free
 Offer. On the other Hand, if they are * Psa. 119.
 not wont to say This, nor after this man- 104.
 ner, then why should they use Themselves
 to say, here I || offer you Christ? it would, || Rom. 16. 17.
 grow, be readily granted, that such sup-
 posed Tenders of the [Spirit] of Grace, as Zech. 12. 10.
 First Principle in the Soul, and the Pro-
 founding of [other] Principles of the Soul
 that are Spiritual, and that according as
 the Spirit pleaseth to work them, would be
 strange Doctrine, when put up thus in * Of- * Heb. 3. 10.
 fers, and sent along to the Ears of Men.
 and yet why may not the Sound be, I of-
 fer you the Spirit and Spiritual Principles, I
 offer you the very Ability to close with the Of-
 fer, as well as I || offer you Christ, and I of- || Rom. 14. 21.
 fer you Salvation? For these latter Blessings
 which Men still venture and pretend to
 offer are the greatest Blessings. Christ is * Pro. 20 23.
 the Greatest Gift of God's Love. And what,
 the Greatest Gift of God's Love to be

- || 2 Sam. 14. 13. || offered and Tender'd, do Men think, and yet will they not so readily offer and tender the *Less*, the *saving Ability* its self to close with the main Blessing of all? By all it's plain, that a free * offering me Christ can be no means of mine obtaining Christ, because it's no means of my *Freeing Ability* to close with Christ upon Offers. For if an Offer of the inward Ability was the Means of that Inward Ability, why are Men || Jam. 5. 19, 20. Unfaithful in their || Offers of Christ, and not to offer the *Ability* too, and urge it upon Sinners touching *Faith*, as they urge it upon them touching *Christ* [here I tender you *Faith*, a *Power* of closing with Christ. Practically, I offer you *Regeneration*, I reach out a *Heart*, I tender you a *Will* to do it]
- * Mat. 13. 41. Thou dost * offer Christ to a Sinner, O Man! Why not the *Spirit* of Christ to a Sinner too? If thou dost offer a Sinner *Privileges* above Nature, why dost thou not offer that Sinner *Principles* above Nature to receive them? Surely *one* may as well be done as the *other*. Well, I am sure Both of them may be *exalted*, and must be: But || Luke 17. 1. who of them will say Both may be || offer'd and must be, Christ and the Spirit too, and the *Principle* of closing with him? Oh! || Jer. 16. 12. shews that * Offers are not the Means to work an Internal Ability, to quicken the Faculty that doth savingly close with Christ and then become the true *Principle* of the said Faculty in its Close. Exalting of the Father, exalting of * his Christ, and exalting of the Spirit are the Means of making this Inward Ability. For the Glorious Name of God in the Father, the Word and the Holy Ghost, is to be * lifted up in Preaching the Gospel. Here now is the Means || Yers. 17. But your Offers lift up nothing, except you

own Folly and Darkneſs! Oh! To exalt the Spirit from the Father and Chriſt, as a Principle of Life and Motion in the Soul, is a Means of Converſion to many, but || *Pro- || Iſa. 9. 15.*
ounding the Offer of I know not what, while || the Glorious Myſtery of God and Chriſt
 veild, in the very || *Tender and Propo- || Zeph. 3. 9.*
 of the Benefit, is a Means to convert None, to ſtrengthen None, to work the living Ability in not one Soul. The Spirit himſelf muſt be the Strengthening * *Prin- * Rom. 8. 13.*
 ple of my Faculty, as well as the Author of its Renovation, to cauſe my Act in the living Cloſe with Chriſt. For the Sinner's Faculty renewed is not the Sinner's Principle, but the *Instrument* of the Uſe and Motion of Grace in the Spirit's Hand. He himſelf by || *Indwelling* is the Principle, with || 2 Tim. 1. 14.
 at which, after he had become the * *An- * Rom. 15. 16.*
 ſwer of * *Sanctification* and had changed the Faculty, the Faculty would relapſe into a total Deprivation of the Habits and Abilities of the New Creature. Grace as a Habit or Quality could never ſubſiſt in the Faculty of a Man, || *ſeparate* from the Spirit || Rom. 7. 18.
 as his Principle, to maintain by In-being and Indwelling, what he had once created by *In-working*. Now are * *Offers* of Chriſt * Job 34. 37.
 of Salvation to the Sinner the *Means* of working this Inward Ability of the Sinner cloſe with Chriſt, when as this Inward Strength of Power wrought in the Soul is by the *Holy Ghost* quickning the Faculty, and then || *abiding* the very Principle of the || 1. Joh. 3. 24.
 Power, and ſo enabling the Faculty quickned, the Will or Heart, to lay hold? And is Principle the Spirit becomes, by an *Indwelling* Abode, as well as he is the In- * 2 Joh. 2.
 ward worker of that Power by In-being. His with
 firſt Operation on the Faculty, as the Ef- 1 Joh. 5. 5.
 ſect laſt Words.

fact of his Gracious In-being, turns the Son to Christ. The Scripture is full to this Purpose. *John 14. 17. The Spirit of Truth— dwelleth with you (as a Person of the Godhead in the Trinity) and shall be in you both as an Office-Worker, one called, and so the Paraclete, to carry on Salvation [beside] Messiah, and as a Principle of clearer and stronger Experience in Believing, as well as a Principle of Gladness and Consolation. This, as to the Principle of Conversion, is the Substance of that Prayer in Ephraim, Jer. 31. 18. last Words. Turn thou to me, and I shall be turned; for thou art the Lord my God. So the Absolute Promise Ezek. 36. 27. I will put my Spirit within you &c. There's the Holy Spirit as a Cause and Worker. Then Ezek. 37. 14. ye shall know that I am the Lord, when I — shall put my Spirit in you, and ye shall live. The Holy Ghost there is the Principle of Life. And Chap. 11. 19. I will put a New Spirit within you. How? As an inward Worker of the Ability, and as the Principle of the Ability together. Again, 2 Cor. 1. 22. He is the earnest of the Spirit in our Hearts. i. e. he is a Principle of Grace which is of the same Piece with * Glory. God is to us here, what he will be hereafter, only in a lower Measure here of what he will be in a higher Measure hereafter. For as God fills us with Himself, and dwells in us Himself, who is our Portion: So he will inhabit us more abundantly, as he will be in us the more * Exceeding Weight of Glory; a Glory to be revealed in us, Rom 8. 18. and the Revealer of it to be admired [in] all them that believe. For 2 Thes. 1. 10. as Earnest-Money is of the same Species, though not of the same Value, as the full Sum is, which is behind: So the Spirit given us*

* Eph. 1. 14.

Lam. 3. 24.

* 2 Cor. 4. 17.

2 Thes. 1. 10.

an Earnest in our Hearts, is God's be-
 lowing || *Himself* upon us thro' *Christ* by || *Pla. 16. 5.*
 the Spirit, in giving us of the same Kind of
 blessedness, which he will bestow upon us
 in Heaven. Then 2 John 2. The Apostle
 John speaks of the Truth's sake which dwelleth
 in us. Doubtless it's one of the Titles of
 the Holy Ghost who is spoken of, whom the
 faithful were enabled to call by the Name
 * Truth in that Daring Generation of * 1 Joh. 2. 27.
 Professours, who were headed by *Ebion* and
Marcthus in their Blasphemies of the Holy
 Ghost, and also of the Son of God; and
 no doubt but they counted and call'd this
 dwelling of the Holy Ghost in the Saints as
 their Principle, a Lie. To do the * Spirit * *Pla. 96. 8.*
 honour therefore in the Face of that Gene-
 ration, the Apostle calls him the Truth, and
 professeth his Love to the || *Elect* wrought || 2 John 1.
 by the Truth of the Gospel, and was
 sent to them for the Truth's sake which
 dwelleth in us. Yea, it's expressly the Spi-
 rit's Title, 1 John 5. 6. last Words, *The Spi-*
rit is Truth. And 1 John 4. 12. *God * dwel-* * *Eph. 2. 22.*
th in us. i. e. he dwells in us as the Prin-
 ciple of our Life, and of our Motion and
 obedience unto Christ. Likewise Verses
 5. 16. *God dwelleth in Him that confesseth*
that Jesus is the Son of God; it being in that
 erroneous Day which the Apostle bent his
 style against, esteem'd both a * *Phantasti* * *Acts 26. 24.*
 and Dangerous Point to hold. And it
 cost the Saints much to be Faithful to
 Christ in that Age: And it seems not one
 that Day was able to come up to this
 sound, Holy and Bold Confession [*that Je-* *Rom. 10. 9.*
sus is the Son of God], but what had God the
 Holy Ghost dwelling in them, and becoming
 the Principle of the same Confession. And
1 Cor. 13. He that dwelleth in Love (for in
 that

- || 1 Joh. 3. 13. that Day too the Faithful were || *bated* for holding Supernatural Truths: He that dwelleth in Love therefore of the Truth, and *Them* that hold it) *dwell*eth in God, as his Principle, and God *dwell*eth in Him, as his Possession and Heritage for ever. So 2 Tim. 1. 14. the Holy Ghost which *dwell*eth in us, a Powerful Maintainer of his own Interest and of the || Image of Christ in us. T
- || 2 Cor. 3. 18. which add 1 Cor. 3. 16. *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? And how dwelleth he in you? The Answer is, in you, as ye are His Temple to inhabit, and as He is your Principle to act. The * Indwelling of the Spirit is acknowledg'd as a known Case in the Saints of the New Testament, and his abiding in them as their Principle is shewn since his falling on them. Rom. 8. 11. If the Spirit of Him that raised up Jesus from the dead (i. e. the Spirit of God; for God raised him from the dead) dwell in you. It's plain that this was the Indwelling Principle of the Saints, for by this Principle they walked after the Spirit, Ver. 1. and by this Principle they minded the Things of the Spirit, Ver. 5. now this was from a Holy Similitude between the Principle in them and the Objects before them. And that the Spirit of God was their Principle so to walk and so to Mind, is further evident in what the Apostle supposes of the Romanes, Ver. 9. If so be (says he) that the Spirit of God dwell in you. Thus the Spirit of God after Sanctification and Possessing of the Faculty moves the Faculty towards the Object, both as the Gracious [Author] and the Gracious [Principle] of the Motion. But yet still to take in more of the Bowels of the Mystery, I proceed to a Fourth Argument.*
- Arg. 4. The Spirit's Working an Interest*

al Ability in Sinners, is an Operation of
 God's Grace he works [under] the * *Impu-* * Rom. 4. 22.
tion of the Righteousness of God to the
 Elect in Christ, according as he hath chosen Rom. 3. 22.
 in him. How doth the Spirit Work
 Faith to lay hold of Christ? Without all Eph. 1. 4.
 Doubt his Operation of Faith and all Grace
 in and under the Imputation of the Right Phil. 3. 9.
eousness of God: Because of the Antece-
 dent Vertue of the *Righteousness of God* to
 appease God's Justice, and remove the Ob-
 stacles in the way of God's Mercy. For
 how can I think the Spirit works an *Abili-*
 ty to close with Christ, before Christ clo-
 seth with the Sinner by the *Holy Ghost*? And
 how can Christ close with the Sinner by
 his Spirit, except in the *Righteousness of* Rom. 1. 17.
God? And how can Christ close with the
 Sinner by the Holy Ghost in * the *Righte-* * Rom. 3. 5,
ousness of God, unless it be under that *Right-*
eousness? And then it must be under the
 same Righteousness that he works Faith:
 because it is in the Vertue and Use of that
Righteousness of God wrought in Christ, 2 Cor. 5. 21.
 that the Spirit (or Holy Ghost) works all
 the Ability in the Heart of a Sinner to
 close with Christ. Besides, the Father
 hath * *Treasur'd* up all the Applicatory Store * Col. 2. 3.
 in Christ, of which *Fulness*, as it's called
 John 1. 16. the Spirit *brings* in his Office,
 and must therefore necessarily be under-
 stood to work under the *Righteousness of*
God, imputed || to and found upon the Elect || Rom. 3. 22.
 God, as the *Over ruling Cause* of
 their Believing, since all Power is put into
 Christ's Hands of the Father. Otherwise, we
 make in wrong Conceptions of the Spirit's
 Working; as if the *Holy Ghost*, the *Com-*
forter, who is the Spirit of Christ from the
 Father, wrought on the Sinner to [believe]
 with

- || John 16. 14. without the || *Glorifying of Christ*. But
 this must not be allow'd; for the Spirit takes
 of Christ, and shews it unto us, John 16. 14.
- || Eph. 2. 8. Again, Faith is || *obtained through the Righteousness of God*, 2 Pet. 1. 1. Oh! then it is plain, that the Spirit who is the Author
- * Heb. 12. 2. and Principle of it from * *Christ*, both works it and dwells in us, to maintain the Use of it, under the *Righteousness of God* and so becomes unto us in his Operations
- || 2 Cor. 5. 19. and Supplies, a || *Worker* and a *Principle*,
- * Rom. 10. 3. the very [Vertue] of * *God's Righteousness* wrought in Christ, through the Death and Blood of his Son. Now to him that believes on him that justifieth the Ungodly, what do
- Rom. 4. 5. your Offers signifie, either as to God's || *Imputation of Righteousness*, or as to God's
- || Isa. 54. 17. * *Operation of Faith* under it? We do plainly see that all this Doctrine of Christ is fitted to *Preaching the Gospel*, but it is
- * Eph. 1. 19, 20. not at all fitted to the *Doctrine of the * Offer* as to suppose an Offer can be any [means] of that inward Ability to close with Christ which doth so absolutely depend upon the Operation of the Spirit under the *Righteousness of God*. This Ability or Power
- * 1 King. 12. 33. comes upon us, it can't be || *proffer'd* to us. The Spirit will not, and cannot honourably Work
- || Acts 24. 16. [without] the * *Imputation of Christ*: But Offers of Christ without a due Regard to the Imputation of his Righteousness too,
- * 1 Cor. 1. 30. the *Work of the || Spirit*, are not fitted to means to work this Ability. How can the Working of the Ability in Sinners by the Spirit, be expected under that [sort] of *Preaching*, which exalts nothing of the
- || Ezek. 36. 26. * *Imputation of Christ* to the Person of a Sinner, nor insists at all upon it as the
- * Gen. 15. 6. with *Comprehensive Act of God's Grace*, where the Operation of the Spirit is included.
- Psa. 32. 2.

ould they have an Internal Ability with-
 an Internal Worker thereof † under the
 righteousness of God? Would they have
 to come and lay hold of Christ with-
 an Internal Manager of that Faith, and
 without an Indwelling Principle of Strength
 the Soul to stay and uphold the Work-
 ship of God? And that while there is
 absolute Need of this Strength to up-
 hold it, against all the Opposite Power of
 Lust and Darknes of Unbelief and Self-
 love? Now as the Righteousness of God
 Christ * abides on a Sinner, so in this
 righteousness abiding there's a || Foundation ||
 God's Free Grace Justifying, upon which
 the Spirit doth not only Work Grace re-
 wing, as Faith, Repentance, Humility,
 watchfulness, and the whole of || Sanctification, ||
 joy and Comfort, as likewise Stability and
 increase of Grace, with Perseverance there-
 ; but the Spirit abides in the Soul a con-
 nual * Principle of Grace. He dwells * 1 Joh. 4. 13.
 ere secretly, silently, surely, faith-
 fully and || Federally, even while he sus- || Isa. 59. 21.
 tains his Gracious Operations; at what
 time he holily resents our Follies, and cor-
 rects our Disorders in this Life: And at
 that Time he will be || Grieved to a cea- || Eph. 4. 30.
 sing of his joyous Operations, and his glad
 witness with our Spirits, and thereby * put Rom. 8. 15.
 us to Grief, and making our Hearts * Lam. 2. 32,
 sad, by the Testimonies, Texts and Argu- 33.
 ments, which he brings against our Follies.
 He changeth the Theme he us'd to insist on,
 and alters his Voice in the Gospel into
 Heavy Tidings, which will make any new
 creature to be sad in Heart, and full of
 grief and Heaviness! For as much then
 He is the * Principle of this Grief in the * 2 Cor. 7. 9,
 Soul, He Himself is said to be griev'd in the 11.
 Pro-

† According to
 the effectual
 Working in the
 Measure of eve-
 ry Part, Eph.
 4. 15,
 Eph. 2. 10.

Gal. 5. 17.

* Rom. 8. 33.

Dan. 9. 26.

1 Pet. 1. 2.

* 1 Joh. 4. 13.

Isa. 59. 21.

Eph. 4. 30.

Rom. 8. 15.

* Lam. 2. 32,

33.

1 King. 14. 6.

* 2 Cor. 7. 9,

11.

Provocation of it. For which Cause, further convinceth us of the Sin of *Quenching the Spirit* in his Work. All this Latitude now, and consistent Gospel about the Spirit and his Work, falls in with the [Preaching] of the Gospel, and the Preaching of the Righteousness of God, as the * *Chariot* of his Praise, in which he rides to take Possession of the Sinner. But come now to you [Offers,] all this Sinks and Dies, it is lost, you hear nothing of it in your Fre *Tenders.* The || *Propounding of the Offer* no external Means, it's not the Chariot of Praise, State and Honour, in which the Spirit comes to execute his Office, under God's Mediatorial Righteousness.

Arg. 5. (To go on) The Holy Spirit's Operation in all these Respects, viz. on the Gospel, on the Heart in moving the Faculty towards the Object, both as the Work and the Principle of the Motion, and all under the Righteousness of God through Christ, depends upon a Cause, and so will work Salvation by nothing that is below the true Means in the Hand of that Cause. The Cause of the Spirit's Working Salvation is jointly the Father and the Son. The Preacher then ceaseth to Preach the Gospel while by sinking into his Offers, he ceaseth to ascribe Glory to * God in the joint Cause of the Spirit's Operation. Now that cause is *Fore-ordination* of the Elect to Salvation by an Act of the Father, and *Redemption* of the Elect to that Salvation by an Act of the Son, and *Fore-operation* of the Spirit upon the [Means] of that Salvation, in his *Applicative* Work, while he is pursuing Salvation from the Father and the Son, who have certainly begun it, and advanc'd it in and by Jesus Christ. Salvation as it is managed by

* Thes. 5. 19.

* Song 3. 9.
10.

|| Deut. 31. 21.

* Luk. 9. 60.

the Holy Ghost, depends entirely upon the
 Cause of it in the Father and the Son,
 to what hath been wrought long ago
 God and Christ towards the Ability of
 Sinner in the Work of Faith. These
 try the Work of Salvation by the Holy
 Ghost still on further from the Beginnings
 thereof. The Spirit works all his Works
 Salvation by the * Father's Pattern and * John 5. 19.
 * Christ's Sampler. Accordingly, the * Joh. 10. 15.
 Spirit works them in Salvation upon all
 Elect alone, as well as in Providence
 the Elect's Sake, according to what the Mat. 24. 22.
 Father and Christ have done. The Spirit's
 Operation is a || new Creature in the Work || Gal. 6. 15.
 Faith, which is called the Operation of
 Col. 2. 12. So that God and Christ
 cause Salvation to be wrought off by
 the Spirit's * Pre-operation upon fit Means. * John 9. 6.
 and Salvation in Believing is wrought
 through the Spirit's working effectually on
 Gospel, to make it a right Preaching
 in the joint Cause thereof. And then
 is he formerly Christ in the Soul, or lets in Gal. 4. 19.
 the Object of Faith thro' the Eye of Faith,
 fall directly upon the new Born Soul,
 it hath this Ability created in it to dis-
 cern Christ: And so Christ is form'd in the
 heart, after the manner any outward Ob-
 ject is form'd in the Eye. When I say I have
 a Man or Object in mine Eye; 'Tis not
 meant that the Man, or other Object are
 in my Eye locally, that's impossible; but
 they are in mine Eye Objectively, I [see]
 him. So Christ form'd in us or Christ in Col. 1. 27.
 the hope of Glory, is not to be understood
 that Christ at the Right Hand of God is
 really and substantially formed in us, or is
 in us the Hope of Glory. But it speaks
 that Christ who is at the Right Hand
 of

John 3. 3.

1 Cor. 8. 6.

|| Prov. 27. 19.

* Rom. 10. 2.

|| Luk. 2. 10.

-of God is the *Object* of Faith, the *Substantial Object*, let in *Spiritually* to the Soul *from above*, that the Soul [sees] him a *living Act* of Faith, as he is represented in the *Word*. And this is *Christ form'd* us. When we come *Spiritually* to have *compleat Sight* of *Christ* in the *Glass* of the *Gospel*. And this also is *Christ in us* the *Heaven of Glory*. Neither are These, as the *Quakers* have urg'd we make, *Two Christs*, one *without* us and another *within* us, which They have no *Christ* but the *Light* within them. There is *but one Lord Jesus Christ* and he is at the *Right Hand* of God, as we believe on him there. Neither do *Christ form'd in us*, or, *Christ in us* the *Heaven of Glory*, make *Two Christs*, any more than a *Conception* of the *Object*, or of a *Man* seen, are *Two Objects*, or *Two Men*, one *in the Eye*, and another *before the Eye*. 'Tis but one *Object*, or one *Man* still, even while it is *in the Eye*, and *without the Eye* too. It is here also, as it is with the *Face* of a *Man* seen form'd in the *Water*: When a *Man* looks into the *Water*, and sees a *Face* there form'd by *Reflection*, which directly || *answers* to the *Face* form'd without the *Water*: This is not *Two Faces*, but *one Face* represented. One *Face* is seen as that one *Face* casts it's own single *Reflection* on the *Water*. Well, it's the *Spirit's Work* from a [*Cause*] to form *Christ* in the *Soul*. He produceth *Faith* as an *Eye* to discern *God* in *Christ*, and especially By discerning *Christ's Person* and *Righteousness*, to feel a *Heart* wrought to * *Submit* to [*Christ*] and the *Righteousness* of *God* in *Christ*, and to use a *Hand* wrought in *Faith* to lay hold upon what is || *brought* to a point New *Creature*, convinc'd of *Self-weakness*.

and to use a Foot or the New Creature's
ability for Walking, to [go] or [come] to
Christ, as the Soul is order'd and train'd
under divers Exercises of Providence
led to the said Motions, before Faith,
or the Spirit's Office under the Righte-
ness of God, can be enabled in the said
Acts and Motions, to discern, to stoop, to
receive and lay hold of what is brought, also
to go or come, and lay hold agen of what
is set down in the Eye of the Soul at a far-
ther Distance. All this shews, that the
Work of Grace is begun and carry'd on in
the Soul by Operations of Grace under
teaching, and not by Offers of Grace un-
der Preaching. And that while Preaching
of Christ are the Spirit's Means of Grace, Offers
of Grace are none of his Means of Grace.

6. Arg. and Last. The true Means of Sal-
vation in the Hand of the Cause to work
the Ability of Believing, are by the Ever-
lasting Covenant of God's Grace far ad-
vanc'd above an Offer of Grace. The Jer. 11. 8.

The Everlasting Covenant of Grace which was
made by and among all the Three Glorious
Persons of JEHOVAH, Jehovah the Father,
Jehovah the Son, and Jehovah the Spirit, up-
on the Foundation of God's Electing Love in
his own Supreme Will and Free Grace.
Also, the Father's Gracious Mission of the
Holy Ghost, as Comforter, in the Name of
God's Son, as Christ, according to the Free
and Everlasting Covenant, do neither of them
signify the least Provision made towards
the Blessing of your [Offers]: But do carry
the Signification of the Blessing upon the
Operation of the Spirit accord-
ing as is provided in the Covenant
with Christ. This is by another
kind of Means than Offers of Grace;

* Isa. 49. 6, 8, 9. Isa.
42. 6.

And

And the Means are *Evangelizing*, or Preaching of *Effectual* Grace by Jesus Christ, Salvation is begun, advanced and perfected by all the Glorious Three, *Father, Son, and Spirit*. This now is *Glad Tidings*! It's faith of the Spirit, *John 15. 26, 27. He shall testify of Christ, and ye also shall bear Witness*. Christ could say this to his Disciples, for they knew the *Covenant* that it should be so. But now if an *Offer* [could] bear Witness, yet He that *hears* the *Offer* [doth] not from the *Offer* bear Witness. Because it is not provided in the *Covenant* to be a [Means] of Conversion; or that He who hears the *Offer* shall bear Witness. But it's provided in the *Covenant* that He who hears the right Gospel-Preaching, even the * Holy Ghost's *Pre-operated* and Prepared Gospel, which exalts the Witness of the * Spirit shall believe under the Hearing, and bear witness too of what he hears. Oh! To come forth, and to Preach God's *Covenant-Operations* of his Grace, and not to put off poor Sinners with your *Un-covenanted Proffers*. Oh! If you Preach'd the true *Means* of Salvation, and did not put Souls off with a [Offer] of the *Great Salvation*, you would be Ministers and *Workmen* indeed that need not to be ashamed! And it would be a mighty Argument that the Spirit of God was in your Ministry! Oh! You would be enabled to go on and do great Things in God's Name, and in God's Hand, let who would oppose you, in so bright an Advancement of the Glory of God by Christ! The Lord grant now, that the *Holy Spirit* may testify us to preach Jesus Christ, and may burn up our Chaff (of which our *Offers* of Christ have been some Part of that Chaff to be burnt up) with *unquenchable Fire*, even the Holy

* John 16. 13, 14.

* John 14. 26.

Heb. 2. 3.

2 Tim. 2. 15.

Acts 5. 42.

Mat. 3. 12.

ing and * Refining Operations of God the * Mal. 3. 2, 3.
it. And so much for this Chapter.

CHAP. IV.

The Third Growing Point in the Debate,
is to prove, that an Offer of Grace is
* no Gift of Grace, and then where's * Prov. 25 14:
your Free Offer?

How strangely do Men run beyond the
Bounds of Truth and Modesty, while
their Zeal towards the Doctrine of the || Of- || Job 16. 3:
precipitates (or hurrys) them into
Foolish Assertion, which Self-concern
afterwards causeth them confidently to ut-
ter among the Common sort of People, viz.
that a Gift and an Offer are Both One! What
ridle in the Jaws of the People causing to Isa. 30: 28:
is here! Let Offerers blush! This Trans-
port of their Reason doth very nakedly ex-
pose their Judgment, whilst it puts me up-
on some Doubt, Whether they can fairly
tell me what their Free Offer means. Be-
cause, it can proceed from no Order of
Thought in Men to trump up this Identity.
It is meer Confusion. For a Gift and an Of-
fer || apparently are never one sort of Act, || Job 33: 3:
nor one sort of Thing acted. To make one
of two things identically of Two that are so divers
from the Other, is certainly a very in-
excusable Fiction of the Brain. I'll labour
to may, to disprove the Errour from the
Scriptures. For the Natural Man receiveth * Jer. 13. 15.
not the Things of the Spirit of God, for they are
hiddenness unto him; neither can he know them;
because they are Spiritually discerned, as the
Holy Ghost * teacheth us by the Apostle Paul, * 1 Cor. 2: 13

- 1 Cor. 2. 14: Consequently, a *Natural Man* Notion of them will spoil a *Spiritual Man*
- ¶ 1 Cor. 2. 12. || Apprehension of them, while the [*Spiritual*] Man forsakes the Light of the Scriptures, to form up the Matter of a Gift God in his Thoughts, just according to the
- * John 8. 15. * *Assistances* he receives from the [*Natural* Man about it. My Meaning, to speak home to the Matter, is this, That He who goes by the meer Help of his *Dictionary* in the Debate, will soon injure his *Concordance* the very Doctrinal Parallels of the Bible and in a very Fundamental Instance of the too, by this Promiscuous Confusion of drawing forth *Gifts* into *Offers*. For what the the Infinitive Verbs (*dare, donare, praebe* &c.) be promiscuously, or mixtly, rendered to offer or proffer, by *Grammarians*? Will still the Holy well order'd * *Bible* admits none of the Blind Confusion. Nay, if consult the Natural Man Himself in the *Turning of Words*, and do weigh some Texts against it, we may find an Advantage given which makes o'the Gospel's Side. We are
- ¶ Acts 28. 19. told in *Latine* that || *Offero* is to Offer Tender, to proffer or propose; and that the Phrase *Oblatio Pecuniae*, signifies a *Tendering of Money*. Now let us bring this some *Pecuniary Instances* (or *Money-Instances*) in the Bible, and see what will come of it. Where can we find that the Scriptures do even from any such Case afford us Evidence to conclude, That an Offer and a Gift are Both one? Is a *Tendering of Money* a
- * Acts 24. 26. * *Gift of Money*? Is a *Tendering of any other Human Reward* the Gift of that Reward too? I say a *Human Reward*, for in this we begin to fall on *Humanity*; because it's *Humanity* here that hath corrupted *Divinity*. And besides, in a meer Offer of this Instance

nothing may be learn'd to carry farther.
 To instance in *Naaman* the *Syrian's* Offer
Elisha, who plainly among other Natural
 good Things, which *Naaman* calls a Bless-
 ing, *1 Kings* 5. 15. tendered him *Bags of*
Money, as appears by the Sequel of the Mat-
 ter in comparing *Verses* 22. 23. Now know I
 says he) that there is no God in all the Earth
 but in *Israel* : Now therefore I pray thee take
 a Blessing (an Earthly Blessing, some Mo-
 ney) of thy Servant. Well, this was but a
 tender of Money, no Gift thereof, for the
 prophet refus'd it, *Ver.* 16. I will receive none.
 Now then could that be given which never
 was received ? It was offered, and that's Con-
 sistent with a Refusal ; it was not bestow'd, for
 that is consistent only with an Acceptance.
Elisha would not meddle with the Money, but
 his Covetous Servant, who ran
 after the Rich *Syrian*, and beg'd of him some
 of that Money, which just before had been of-
 fer'd his Master. *Gehazi* su'd for One Talent of
 Silver, which is Three Hundred Seventy Five
 Pounds of our Money, as || *Brerewood* com-
 ments it : But *Naaman* urg'd him with a
 large Gift of Two Talents, or 750 Pounds,
 which was more Money than the Servant
 knew what to do with to bestow on Him-
 self. Thus *Naaman's* Proffer and Tender-
 ing of Money, to *Elisha*, became *Naaman's*
 Gift to *Elisha's* Servant in procuring that
 Servant's Acceptance of the Money. This
 proves that a Gift of Money, and an Offer,
 Tendering of Money, are Two Things,
 tho' some *Dictionary-Divines* take a Liber-
 ty to confound and mingle them, as much
 as they will.

So the Scripture distinguisheth (in Hu-
 manity) the Offer of a Thing from the Gift
 thereof ; as in the Instance of *Balak's* Offer

|| *Valet proinde*
Talentum He-
braum in Ar-
gento, de Num-
mis nostris,
375. li.
Auri vero Ta-
lentum Hebra-
icum -- Valet
de nostro.
4500 li.
De Ponderi-
bus & pretijs
veteris numi-
matis. p. 12.

to Balaam, Num. 22. 17. *I will promote thee unto very great Honour.* Thus Balak proffered him an outward Reward, which he also magnify'd into a *whatsoever he would have*. *I will do whatsoever thou sayest unto me*, if he would but curse the People of God. And Balaam replies, If Balak would [give] me (as large as he hath offer'd me, and far more even) *his House full of Silver and Gold*, I can not go beyond the Word of the Lord, &c. here a large Proffer was made in Balak's Word (tho' not so large as in Balaam's); but as to Gift, which lay in the Effectual Performance of Deeds, there was no Gift of the Proffer, but an Absolute Disgrace of Balaam after the Proffer was ineffectually made. The Gift was suppress'd, while the Offer alone was express'd. If Balak had hit on it, he should have promoted Balaam first of all that Balaam might have been forestall'd of his Honour, and then if he had miscarried in his Point, Balak could the more notably have degraded him afterwards. But look to Balaam, there was no such Thing to be had Out of an Offer, no Gift of Honour. For when it came to the upshot, the Proffer of whatsoever that Covetous Wretch would have had, who loved the Reward of Divination, all vanish'd from Proffer into Perfection: And from the Proffer of Honour into the pouring out of Contempt upon Balaam. Num. 24. 11. *Flee thou to thy Place, I thought to promote thee unto great Honour, but lo, the Lord hath kept thee back from Honour.* Of Honour here was no Gift of the Honour. Therefore these Two are distinct even in Human Things. The Scripture doth not confound them.

See what will be made of that Instance in Acts 8. 18. *When Simon Magus saw that the*

2 Pet. 2. 15.
with
Num. 22. 7.

aying on of the Apostle's Hands, the Holy Ghost
 was given, he offer'd them Money. He made
 an Offer of it, but he could not make it a
 Gift. These are distinguished, and can't be
 made to be the same Thing in this Instance.
 Let I observe the Greek Word in the Original,
ωγενεγενεν, is, he brought it near. For
 the Preposition in a Compound is elsewhere
 rendred, Heb. 10 22. *let us draw near*]. So that in Simon's Act towards the
 Apostles, there was an *Adduction* of the
 Money, but the Word is not an *Oblation* of
 the Money. These likewise do somewhat
 differ. *Oblation*, or offering of Money, is
 paying Money before one as an *Enticement*
 towards a Bargain, altho' nothing of the
 enticement should prevail, and while it is
 unknown whether the Money will be accepted
 or rejected. But *Adduction*, or Bringing
 Money near One, as this Word for Simon's
 Dealing in the Case signifies, is such a
 bringing it, as wherein it's morally reckon'd
 the Money will be accepted, and as ready
 Money, is brought, in actual Payment of
 a Sum, to Him whom the Money concerns.
 Thus Simon brought it near the Apostles,
 and immorally concluded, They would take
 it up and grant him the Thing he desir'd.
 So that the Translation, *he offer'd them Money*,
 comes not home to the Elegant Original,
he brought Money near, which the
 Apostles holily rejected with the severest
 indignation, *Thy Money perish with thee, &c.* Acts 8. 20.
 And here indeed albeit it did not prevail
 on the Apostles to become Simon's Gift, yet
 as an *Ungodly Offer*, it brought down an
 effectual Curse upon Simon. By all it discovers
 that Gift and Offer are apparently
 distinct.

God's Operations of Grace :

We have *another* Instance in Money given into the Hands of Church-Officers at a Collection for the Saints, or Poor. This is the *Gift* of the Congregation's Money, not the *Offer* of their Money. And it's One Thing to *give* the Money in the Church, and another Thing for the [Church] to *propose*, as 2 Cor. 8. 4. how it shall be distributed. By the whole it appears, even in the Distribution of Human Substance, that a *Gift* of Money is another Thing than the *Offer* of Money. * *Gifts to the Poor*, as the Phrase is Esther 9. 22. are || not *Offers* to the Poor. What Advantage then have Men for their *Offers* from the [Dictionary] in the Dark when the [Concordance] of Places in the Bible calls for Exposition in the *Light*?

* Ps. 112. 9.
|| Acts 10. 2.

Let me argue against this *Coincidence* farther, in the Distribution of Human Gifts. A Gift either finds, or effectually procures Acceptance. Indeed in the Nature of Gifts in general, there is a Mutual Concurrence *found or made* of Both Sides. A Gift is Effectual, it finds Acceptance, or makes Acceptance; an *Offer* is Ineffectual, it neither finds nor makes Acceptance: Because it ceases not to be an Offer, and so falls short of a Gift, specifically distinguish'd by the *Acceptance*. It is not contrary to the Nature of an Offer, that it's Tendered on one Side, and yet rejected of the other. Giving and having are reciprocal, *i. e.* where *One* is, there the *Other* is too. Prov. 17. 1. A Gift is as a Precious Stone in the Eyes of Him that *hath* it: As he values it upon the Score of Possession, so it becomes a Gift because he hath it. But *offering* and having are not Reciprocal, Prov. 19. 6. Every Man is a Friend to Him that *giveth* Gifts. That *giveth* Gifts, not that *offereth* Offers. How would

would *that* sound? Sure then they are distinct. So *Prov.* 18. 16. A Man's Gift maketh room for him. He that starves not a Cause in seeing it hath Counsel enough to plead for him. The Reason is, his Gift prevails, and is effectual on the Part of the Receiver, to make him Possessor; as well as Effectual on the part of the Giver, to be absolutely alienated from his own Possession any longer. Whereas a Man's Offer may leave him out where he was. And be sure, if a Man's Gift makes room for him, God's Gift is so effectual, that it much more makes room for God in Christ by his Spirit to enter the Heart of a Sinner. So *Prov.* 21. 14. A Gift in Secret pacifieth Anger. But an Offer only deferreth Anger if it be hearkned to, and if it be not hearkned to, the Proposal inflameth Anger, as *Prov.* 6. 35.

Next is the Consideration of Common Gifts of God, or Divine Gifts in Human Things. A Gift is effectual in what Kind soever it is. The Wise Man saith, *Eccles.* 3. 13. that Eating, Drinking and Enjoying the Good of a Man's Labour is the Gift of God. It is not written, it is the Offer of God, the Tender of God: No, but the Gift of God. Then they be not Both One. The Rich Men, *Luke* 21. 1. did not make Proposals of their Bounty, but cast their Gifts into the Treasury; and this also was of God that opened their Hearts to do what they did, who yet opened the Widow's Heart *Mark* 12. 42; more, tho' she threw in but Two Mites because she cast in all that she had, sum'd up in *Verse* 44: One Farthing. And here too in God's Gift of Human Things, giving and having are reciprocal and mutual. *1 Cor.* 7. 7. Every Man hath his proper Gift. 'Tis not offer'd him, as to say he might have it if he would,

only he hath it *not* because he *refuseth* it. But every Man *hath* it, the Text says Where One is, the Other is. Where the Gift is, the *having* of the Gift is too. On the other Hand, *having* and *offering* are not reciprocal. Why then do we cheat our Selves

* Ez. k. 13. 7. with the * *Grace-Offer*?

Moreover, it is said of God in Natural and Spiritual Blessings he *giveth*, where he would spoil the Sense to say, he *offereth*. Therefore these Twain are not the same Thing. For,

1. This is prov'd in *Natural Things*, As Job 33. 4. 17. 25. he *giveth* to all || *Life* and *Breath* and all Things. It is not he offers *Life* and *Breath* and all Things. So 1 Tim. 6. 17. The living God *giveth* us * richly all Things to enjoy. It is not he proffereth us richly. Thus Job 5. 10. who *giveth* Rain upon the Earth, and *sendeth Waters* upon the Fields. It is not who *Tendereth* Rain, by causing his Thick Rainy Clouds to hang over, or before the Earth, as a Tender of Grace (the Holy Ghost saith, who * [*giveth*] Rain, and *sendeth* it. These are Effectual Phrases. See Jer. 5. 24. *Let us now fear the Lord: our God that [*giveth*] Rain, both the former and the latter in his Season.* He *giveth* Rain, not he *offereth* Rain. Accordingly, Psal. 147. 10. he *giveth* Snow like Wooll. Now if he offer'd it, as sometimes Clouds in hard * Frost Seasons make a *shew* of it, but do not yield it, neither doth it come, then the Earth could not receive it. Also Vers. 7. he *giveth* Food to the Hungry, with Vers. 9. he *giveth* to the Beast his Food. And Eccles. 2. 16. God *giveth* to Man that which is Good. Likewise Jer. 31. 35. he *giveth* the Sun for a Light, &c. Yea, Eccles. 5. 18. God

God giveth unto Man the Days of his Life. 'Tis not in any of those Natural Things spoken ineffectually, as to say, God offereth to Man or Beast. Now then are giving and Offering Both One?

2. This is prov'd in *Spiritual Things*.

Isa. 9. 6. Unto us a Child is born, unto us a son is given. So *1 Thess. 4. 8.* God hath al-

so given unto us his Holy Spirit. 'Tis not,

so us a Son is offer'd, nor that God hath of-

fer'd us his Holy Spirit. 'Tis said, *2 Pet.*

3, 4. his Divine Power hath given unto

us all Things that pertain to—Godli-

ness, *through the Knowledge of him that hath*

called us to Glory and Vertue; whereby are

given unto us exceeding great and precious

promises. The Promises are not offer'd us,

but are || given us, and Christ keeps the ||

Gal. 3. 18.

gift in his own Hand for us, and so mana-

ges it as serves all the Gracious Ends of the

honour. So in *Psal. 16. 7.* I will bless the

Lord who hath given me Counsel. And

Job. 2. 13. Behold I, and the * Children

* *Isa. 8. 18.*

which God hath given me. Also *Job*

3. 10. he giveth Songs in the Night.

And *Isa. 40. 29.* he giveth Power to the

faint. Moreover, *Psal. 84. 12.* he giv-

eth Grace and Glory; and that is quite

another Thing than the Offer of Grace

and Glory. Also *Phil. 1. 29.* Unto you

is given in the behalf of Christ, not

only to believe on him, but also to suf-

fer for his sake. So the Object of Faith

given, *John 6. 32.* Moses [gave]

you not that Bread from Heaven, but

my Father giveth you the true Bread

from Heaven. And *2 Thess. 2. 16.* God

gives our Father, which hath loved us, and

hath given us Everlasting Consolation, and

hope through Grace. Again, *Prov. 3. 34.*

* God

2 Jam. 4. 6. * God resisteth the Proud, but he giveth Grace unto the lowly. And Job 34. 29. he giveth Quietness; not he propounds the Offer of Quietness. So 2 Tim. 3. 16. All Scripture is given by Inspiration of God. The Scripture is not offer'd, but bestow'd. Thus in John 14. 27. It's my Peace I give unto you. Also Mal. 2. 5. My Covenant was made with Levi, my Covenant) of Life and Peace, and I gave them to him, even the Fear wherewith he feared me, and was afraid before my Name. So 2 Cor. 3. 6. The Spirit giveth Life. And Jam. 1. 5. If any of you lack Wisdom, let him ask of God, — and it shall be given him. And Lastly, 1 Cor. 15. 57. Thanks be to God which giveth us the Victory through our Lord Jesus Christ. So that a Gift is no Offer.

Obj. Gifts and Offer in Scripture seem to be Coincident, or Words that fall to one and the same Thing, as Psal. 72. 10. The Kings of Sheba and Seba shall offer Gifts. Therefore Gifts may be offer'd.

Ans. Gifts and Offer in Scripture have been plainly distinguish'd; and therefore all the Instances can't be brought down to this, to prove a Coincidence. Whatever it be, That Phrase shall offer Gifts, does nothing justify the Pretension, as Offer signifies a Proffer. For that's the Sense which we are distinguishing it. But rather that Phrase of the Psalmist signifies the *Moloch* among the Hebrews, or the Unbloody Sacrifice, Gift and Present to be made to the Offerings of God under the Law; as appears too by the Apostle's Use of the Phrase in his Coupling it with the Zebach, or Bloody Sacrifice. For so Sacrifice and Gift were together in the same Legal Worship at the Altar. Heb. 5. 4. Every High Priest

Luke 21, 4.

among Men, is ordained for Men in things pertaining to God that he may Offer Gifts and Sacrifices. So Heb. 8. 3, 4. every High Priest is ordained to offer Gifts and Sacrifices: And there are Priests that offer Gifts according to the Law. So that there too in Psal. 72. 10. It is us'd of the offering of Gifts in the same Sense as Gifts are Offer'd to God at the Altar; and what is this to the Offer of Grace and offers of Christ to Sinners for their Acceptance? What Cognation or Kin is there between the two Phrases? I see none. Again Heb. 9. 9. In the first Tabernacle were offered both Gifts and Sacrifices. And Heb. 11. 4. By Faith Abel offered unto God a more excellent [Sacrifice] than Cain, by which he obtained witness that he was Righteous, God testifying his [Gifts]. His Sacrifice in the Repetition of the same Thing is called his Gifts. That a Gift and an Offering, where they are Coincident, are of Kin (we see) but in the Offerings, and also in the Law of the Tabernacle, or Bloody Sacrifices: But yet they are not so of Kin in the Preaching of the Gospel to Sinners, as to make a Gift of the Gospel and an Offer of the Gospel to be the same Thing. No, it will not hold to argue that These are the same, because [Offering] of Sacrifice and [Gift] of Sacrifice are sometimes the same Thing; but we have express Scripture to identify a Gift and an Offering to God, but none to identify a Gift of Christ and an Offer of Christ to a Sinner. The Phrase of the Psalmist evidently comports with the judaical Institution about the Offering of the Minchah, the Dry Sacrifice or Gift, to which in particular there are many Texts in the Old Testament that speak. And upon this
 Consi-

- * Jer. 33. 11. Consideration is that Phrase of * *Sacrificing*
 with
 Jer. 17. 26. *Praise to God to be understood; because*
 holds even under the *New Testament*, that
 1 Pet. 2. 5. *Praise is one of the Spiritual Sacrifices* (of
 1 Pet. 1. 2. *Unbloody, like the Mincab, otherwise than*
as Sprinkled with the Blood of Christ) which
 are Offer'd up to God. For he that offer
eth Praise glorifies God, Psal. 50. 23. And
 so by Christ Jesus we are to offer the *Sacrifice*
of Praise to God continually, that is, the Fruit
of our Lips, giving Thanks to his Name, in
 stead of offering to God the *Fruit of the*
 Prov. 3. 9. *Ground, and the First-Fruits of all our*
increase, as under the Law: And then
joyn'd with it, But to do good, and to com-
municate, forget not: For with such [Sacrifices]
God is well pleased, Heb. 13. 15, 16. But
 farther as to *Psal. 72. 10.* I need only
 observe that the Phrase of *Offering Gifts* is
 common to all sorts of Things given
 God in *General*, and therein Comprehend
 the Gifts, which even according to the
 Law of the *Mincab*, the Kings of *Sheba*
 Mat. 2. 1. and *Seba*, or the *Wise Men from the East*
 should Offer Gifts to the Lord Christ, which
 came to pass in their *Gold, Frankincense and*
Myrrhe, as that Text hath it, *Matth. 2. 11.*
 For otherwise we have the same Phrase
Offering Gifts apply'd also to the *First-born*
 who were given, or offered
 to God under the Law. The Place
Ezek. 20. 31. which answers to this Phrase
 of the Psalmist. *When ye Offer your Gifts*
saith the Lord God, when ye make your Sacrifice
to pass thorow the Fire, ye pollute your Self
 1 Kings 11. 7. *with all your Idols, even unto this Day.*
 When ye offer your Gifts. What's the
 Meaning? Why, when you offer your *First-born*
 you go to Work after the Manner
 of the Idolatrous Ceremonies of *Molech*

The First-born were their Principal Gifts
 to God. These were the First-born of
 Man and Beast. They were given to God,
 according to his own Institution, *Exod* 13.
 2. The Ground of it was in Remem-
 brance that the First-born of *Israel* were
 reserved, when all *Egypt* were Smitten in *Psal* 136. 10.
 for First-born, and destroyed. You pol-
 lute your selves (says God) with your Idols
 that you make your Sons (to which the
 first of the *First-born* answers) to pass thro'
 * Fire, and dedicate them to me (says * *Jer* 32. 34.
) according to the Statutes of *Molech*,
 || *Moloch*, as it's sometimes written) || *Amos* 5. 26.
 which I have severely forbidden, *Lev*. 20. with
 2. That's the meaning of the Place in *Acts*. 7. 4
Ezekiel. Now the Kings of *Sheba* and *Se-*
 (or the Princes, the Chief Ones of *She-*
 for Human Wisdom, as the Wise Queen
Sheba came from the South to hear the
 wisdom of *Solomon*, who was *Messiah's*
 type) offered their Gifts: It was a Part
 of Christ's Reward that he should have that
 honorary Gift, and Offering of Sustenance
 in his Infancy. Accordingly, the *Wise Men* *Mat*. 2. 1.
 from the East, the Princes or Chief, the
 Kings of all the *Arabian Astronomers*, devo-
 ted and gave their Substance to the Lord
 Christ, who, as God, telleth the Number of *Psal*. 147. 4.
 Stars, and calleth them all by their Names,
 though as the Infant *Jesus*, he was born King
 of the Jews. Therefore it was that they *Mat*. 2. 2.
 gave him the Honorary Hire, as the He-
 reditary-Rent for Gift in *Psa*. 72. 10 will bear.
 all offer Gifts. It's spoken in the same
 sense with the Phrase, Offer an Offering un-
 to the Lord, even in the Sense of Sacrifi-
 cing, or Offering at the Altar; and Christ
 having an Altar too in his Priestly Consecra-
 tion of God, whereof, or of the Offerings
 at.

Heb. 13. 10.

Mat. 23. 19.

at which Altar, we have a Right to eat, the Gifts presented to him, were in that Offering of the Wise Men, and likewise in Offering and Giving Praise to God, *sanctified by the Altar*. Besides, the Word here in Psa. 72. 10. To Offer, is but a Word that appertains to a Person's External Act in drawing near to the Object: And this hath no Inherent Power to enter, when it comes nearest. It comes from a Hebrew Root that signifies only to approach, or draw near, קָרַב *Karabh*, he approached, came to, or was near. The Word from the same Root is used about [Offering] *Sacrifices* sweet Odours in the Original, or Chaldee Ezra. 6. 10. That they may offer *Sacrifices* or מִקְרָבִין *Mehakhrebin*, offering *Sacrifices*, as we read it in the Participle. The Gifts of those Rich Men, Luk. 21. are called Verse 4. the Offerings of God. The Phrase therefore of offering Gifts, in Psa. 10. is not any Proof that a Gift of Grace in the Gospel and an Offer of Grace, are One and the same Thing, as some would contend.

Well, let us come fully to the Direct Matters of the Gospel, and there let us see how an Offer can claim equal Efficacy with a Gift; and how Men can prove them Both One in the Matter before us. Be sure, Gifts and Calling of God go together, and Both are without Repentance, Rom. 11. 29.

1 In the Gospel we have directly God's Gift of [Christ,] which no Offer can come home to. I argue therefore from the Efficacy of the Gift against the Inefficacy of the Offer, to prove, they are not the same in our Preaching the Gospel, as the Means of Converting Sinners. God's

* 2 Cor. 9. 15. of * Christ effectually procures Acceptance

contrary to the Nature of the Gift of
 d, that there should be no effectual Accep-
 ce of what is given. The Son of God
 receive on him the Gift of God, and was
 all the full Intents of God's Purposes the
 diator, the Father giving him to be
 rist, or giving the Man Christ unto his
 begotten Son, that his Son thereby effe- John 3. 16,
 ally became the Mediator in the Person
 Christ, as God-man; and that, altho'
 Elect for some Time, after their Being
 Standing in the World, * *knew not this* * Isa. 55. 9
 t, received not this Gift Themselves.
 yet their Head (as was most *Congruous*,
 agreeable to the Nature of the Relati-
 for a Head to do) first *knew* it, and re-
 v'd the Gift of God in Himself for Them-
 nce John 4. 10. *If thou knewest the Gift*
God, &c. It was an Absolute Gift, and
 been receiv'd, though the Woman of
 maria as yet receiv'd it not. And had
 n receiv'd in the Settlements by the
 of God, who had chosen to become
 rist the *Free Gift*, and that before any
 son in the World had receiv'd, or
 ld receive the same Gift. A Gift al-
 ys is effectual, an || Offer ineffectual. So || Prov. 25. 14
 n 3. 16. God [gave] his only begotten
 . Gave him into the World in the
 en Human Nature from the Womb of
 Virgin, according to the secret Settle-
 nts of Christ, where he was effectually
 eiv'd, first in the Womb of the Virgin
 er the *Over-shadowing of the Power of the* Luk. 1. 35
 heft, and then was receiv'd by as many John 1. 12,
 believed on him.

. In the Gospel we have directly
 d's Gift of the [Spirit,] or the Holy
 ost, by and through Christ, which no
 of the Spirit could come home to.

This

|| Eph. 1. 13.

This is an effectual Conveyance, and so not an Offer which is Ineffectual. 1. The Gift of the Spirit's Person, as he is the *Paraclete* or, as called to be in Office as *another* besides Christ, to pursue the same Ends, manifestly above any Offer of Grace. He himself is bestowed, as the *Comforter*, or as a Person in Office, to Work and Maintain his Gifts and Graces. Thus *Acts* 2. 38. Ye shall receive the Gift of the Holy Ghost; For as one Person in Office was given, and that Person is Christ, the Object of Gospel-Believing : So Another Person is given as a *Sealer*, after he was given as a *Sanctifier*, and that Other Person is the Spirit or the Holy Ghost. Again *Acts* 8. 18. The Holy Ghost was given. And *Verse* 20. He is likewise called the *Gift of God*. 2. The Gift of his several Distributions in the Office, or the Distributions of his Gifts to the Church unto some of the Members in one Kind, unto some again in Another. Thus *Heb.* 2. 14. The Apostle speaks of these Distributions as God's Gifts of the Holy Ghost according to his own Will. Above all, the Distribution of them is most plenteously sort in *1 Cor.* 12. where *Verse* 1. They are called *Spirituals*, i. e. Spiritual Gifts. as much as to say Gifts of the Spirit, or Gifts that Accompany the Gift of his Person, the Free Bestowment of the Spirit on the Elect of God. The same are called *Verses* 4. *Diversities of Gifts*, but the same Spirit who works them and maintains them according to the Will of God; yea, they are called *Diversities of Operations*, *Verse* 10. This plainly Distinguisheth Gifts from Offers, for Grace-Offerings can be no Grace-Operations. Then in *Verses* 9, 28, 29. And

Distribution of these Gifts as fitted
 the former Time of Miracles, is called
Gifts of Healing. These could be no
 ers because of their Efficacy and Ope-
 on still. So that let us instance how we
 in Scripture from *Gifts*, most certainly
 are not *Offers*. Again, because these
 lie in Spirituals, as distinguish'd from all
 Temporals of this Life, of which I wrote
 ore, they are called *the best Gifts*, Ver. 31.
 Now then will Men who make Preaching
 Christ and Offering of Christ to be both
 e, reconcile it, that the * *Offer* and *Gift*
 Christ are one Thing too? Gift of Christ
 Preaching of Christ sure are distinct
 ings. Preaching of Christ doth not lie
 Tendering, but in Proclaiming the Glad
 ings. It lies in *Shewing, Telling, Declar-*
&c. the Things of the Kingdom of God.
 These are the proper Acts of our Ministry
 the Word: Preaching then and Gift of
 at is Preach'd are not the same. There-
 if you *suppos'd* that Preaching of Christ
 Tendering of Christ were Both One,
 still Gift and Offer could not be one.
 Preaching lies in Glad Tidings, but
 of what is Preach'd is an effectual In-
 elling in the Glad Tidings. And these
 very distinct. Besides, Gift in the
 ings of Christ and the Gospel is never
 d Offer, Proffer, Tender, as we can
 in the *Bible*, neither in the Original,
 Translations. And it's strange to me,
 they were Both One, why a Gift is not
 etimes rendred an Offer in the Transla-
 or at least sometimes rectify'd in the Mar-
 s, which yet we do not find. Without
 bt it would have been so; if Preaching
 Gospel and the Gift by Grace had been
 Offer of the Gospel; or a Proffer. Are
 F these

* The Remon-
 strants in the
 Synod of Dort
 have studiously
 avoided the
 Word *Offer*,
 while they
 speak their own
 Sense, thro' a
 Design to con-
 found it with
 Gift.

And never in
 their *Acts &*
Scriptures, that I
 can find, use
 the Phrase *Gra-*
tia oblata, but
 in their very
 Notion of Uni-
 versal Grace,
 call it *Gratia*
collata. *Circu-*
artic. 4, p. 57;
10. that is,
they will not
have it an
Offer, but a
Gift. See then
of whom Men
derive these
Notions.

these Words and Phrases ever us'd promiscuously in our Bibles! How readest thou? Ah! Men have got up an ill Custom, and they seem loth the People should take notice they have been mistaken! But nevertheless they do see it, and will see more and more. Yea, the more Men see by such Means to cover their Nakedness, the more they expose it.

Gifts of the Gospel, as explain'd and distinguish'd, are in God's Word thus distinguished. Gifts *for*, Gifts *unto*, Gifts *upon*, Gifts *into*. I may pursue it according to this Quadruple Distinction.

1. Gifts *for*. Gifts are *for* the Elect, are receiv'd by *One Chosen* for them, by their *Head*, before they are accepted themselves who are the *Members*. As the Holy Ghost saith, *Psal. 68. 18. Thou received Gifts for Men*. They are effectual Gifts, in as much as they are received. Another, even *the Lord* that *hath dwelt in Zion*, the Lord Christ for them; or rather according to the Original, *דָּןִי* in *Man*. Thou Oh Son of God hast received Gifts *in the Man*, in the Man Jesus, *Chosen of God*, as the *Head of the Church* for every One of the *Members*; and for *the Man* for all the Elect of God. Thus Christ Himself *the Man* in the Son of God is a Gift of God *for*. That is, for his People to know and believe on, in the Time God hath appointed. This Truth will appear in Scripture under a double Branch of Donation. 1. As [God's] Gift of Christ *for*. So *Rom. 8. 32*. He spared not his own Son but delivered him up for us all: *i. e.* Gave him for all. This Act of God in Giving him the *Cross* for us was effectual in him, as he was so given; for he was *Obedient*

Psa. 89. 19.

Psa. 132. 13.

Luk. 23. 35.

1 Pet. 2. 7.

death, even the Death of the Cross. Here a Phil. 2. 8.
 it is distinguish'd from an Offer, and is
 t, cannot be the same. 2. As to [Christ's]
 ft of himself for, in Point of saving Be-
 fit, as the Preposition *ὑπὲρ* signifies.
 his also was an effectual Act. Gal. 1. 4.
 e gave himself for our Sins. He gave
 nself for them to be above the Reach and
 wer of our Sins; altho' he was to bear them
 a Heavy Burden, or as a Porter * bears * 1 Pet. 2. 24.
 y his Load, as the Word *Sebalam*, Isa.
 4. signifies. He gave himself to come
 der the Imputation of them. Here was
 t an || Offer of Grace, but an Operation || Mat. 18. 7.
 Grace. So Gal. 2. 20. — The Son of
 d — loved me, and [gave] himself for
 , says Paul. He gave himself for Me to
 above the Reach and Power of my own
 s in Particular. And withal, Eph. 5. 25.
 rist loved the Church, and [gave] himself
 it, even for the Church to sanctify and
 nse it with the Washing of * Water (or with * Heb. 10. 22.
 e Abundant Gift of the Holy Ghost) by
 Word, Verse 26. Likewise, Tit. 2. 14.
 ho [gave] himself for us, to wit, for this
 d, That he might redeem us from all Ini-
 y, and Purify unto himself a Peculiar Peo-
 Zealous of || Good Works, Vers. 14. And || Tit. 3. 8
 n 10. 11. The Good Shepherd [giveth] his
 Life for the Sheep; for this End, that the
 Sheep may be saved into the Life of Grace * Isa. 53. 6.
 e, and into Everlasting Life and Glory
 easter. And then who [gave] his Life
 ansom for all, as saith that Scripture,
 im. 2. 6. for all who have their Election † Thes. 1. 4.
 God. 2. In point of Substitution and
 etiship, as the Preposition *ἀντὶ*, or that
 of for signifies. The Place is Mat. 20. 28.
 Son of Man came — to [give] his Life
 ansom * for many. *ἀντὶ πολλῶν*, in the * Mat. 2. 22
 and
 Stead † 17. 27.

Stead of many, or in the *Room* and *Place* of many. To *give* his Life for many, *and* to *propound* the *Offer* of his Life for many.

2. Gifts are *Unto*. The Meaning of Gifts in Scripture (touching the Gospel)

|| Prov. 25. 25. *the* || *good News* about the Kingdom of God are home, effectual and discriminate. They come so *unto*, and on the Behalf of the Person, as that he is by *special* Grace singled out from every Creature left. 1. The Gifts are given *unto* Christ by an Act of God within himself from Everlasting. Neither

|| No. 42. 1.

there any other *Head*, or *Saviour*, trusted with them but He, in whom God's Soul *lighteth*. This was the absolute Gift of the

|| Eph. 1. 5.

Persons to Christ, without any Qualification foreview'd to || *incline* God unto the choice

And so was done immediately by a Gift of God the Father, John 17. 6. *Thine they were, and thou [gavest] them unto me*. Thou didst

* 2-Pet. 1. 16.

propound the * *Offer*, but didst promote their own Free Choice. And John 6. 37. *All that the Father hath [given] unto me, shall come unto me*. It is a Mighty *Home-Act* which

|| Isa. 28. 15.

|| *Offer* is not. The Father hath given many to be * *Under* Christ, who were not

* Eph. 1. 22.

given *unto* Christ, to be of the *Mystical Body* in the Everlasting Settlements. The

giving *unto* is a very home and effectual Gift. 2. Christ is given *unto* the Elect.

to them, so as that there is a Conveyance

* 2 Tim. 1. 9.

of the * *Grant* and Purchase. He is given in his Person to be a *Head* over all *unto* the

Church which is his Body, Eph. 1. 22. His Body is of a Different Consideration;

of his Body are *Glorify'd* already; others are || *call'd* and not yet *Glorify'd*; others

|| Eph. 2. 1.

are *neither* yet *Glorify'd*, nor yet *called*; yet are all of his * *Mystical Body* still:

* 1 Cor. 12. 12.

shall be called, if there was no other

in the Main, but Christ's Interest, be-
 cause they make up Christ's Fulness, Ver. 23.
 Again, he is given in his Righteousness unto
 the Elect of God. This Righteousness is the
 Gift, Rom. 5. 16. and the Gift by Grace, Ver.
 and the Free Gift, Verses 15, 16. and is ex-
 pressly the Gift of Righteousness, Vers. 17. || Of- || Psal. 119.
 is all along shut out, as a Thing too low || 117.
 Grace. And Rom. 6. 23. The [Gift] of
 is eternal Life. For, as Death, the Wages of
 is paid, not offer'd, so Eternal Life being
 Gift of God in Opposition to wages is not
 offer'd, but bestow'd. And yet Ministers come
 with their Propounding the Offer, and tell
 others the Offer of God is Eternal Life.
 ! how do the Fat Ones upon Earth, || Psal. 22. 29,
 when they eat and Worship, stain the Velvet-
 tion, by || pouring out Foolishness, and Chang- || Prov. 15. 2.
 the Truth of God into a Lie! 3. The || Rom. 1. 25.
 Gift is given unto the Saints. Acts 11. 17.
 I gave them (the Gentiles) the like [Gift]
 as he did unto us, So Matth. 7. 11. If ye then
 give Evil, know how to give Good Gifts unto your
 children, how much more then shall your Father
 which is in Heaven [give] Good Things to them
 that ask him? Which Text compar'd with
 2. 11. 13. brings us to this * Interpretati- * 2 Pet. 1. 20.
 on of the Scripture by the Scripture, that
 the Good Things which are given to God's
 children by their Father, are summ'd up
 in this one Gift the Holy Spirit. And why?
 because the Holy Spirit is the Worker and
 Principle of the Good Things. Where-
 ver God hath given Christ, he giveth
 * Spirit of Christ to be and to work un- * Rom. 8. 9.
 to him. 4. Grace and Privilege are given
 to the Elect. Thus saith the Apostle,
 4. 7. Unto every one of us is [given]
 Grace. — And Acts 11. 18. Then hath
 also unto the Gentiles [granted] Repen-
 tance

tance unto Life: There's Grace as a Fruit of the Spirit. And likewise by the same Spirit there's the Fruit of the Ministry in some one or other Instance of the Spiritual *Distributions* of the Holy Ghost given by Preaching the Gospel. So *Rom. 1. 11.* *long to see you, saith that Apostle of the Gentiles, that I may impart unto you some Spiritual Gift, to the end you may be established.* There's more Grace of the Gospel, under the Privilege and Operation of the Spirit! And other Gifts of Christ by his Spirit, are * explained to be the Officers of the Church wrought up by the Holy Ghost for the Ministry of the Gospel; and that both extraordinary Officers given to some, as *Apostles, Prophets and Evangelists*; and ordinary Officers given unto others, even such as continue by a constant Succession in the said Grace being *Pastors and Teachers* of the Saints and mystical Body of Christ, *Eph. 4. 11, 12.* Observe, it's for his Body. And so he does not name whom they are given to, as *Sinners* but in naming the Officers, he comprehends the Objects whom they are given unto, according unto Grace; and that is in their mystical Relation, as the Body of Christ, that so many Thousands of them are yet *their Blood Unconverted.* What an Encouragement is here for the Faithful Ministry of Christ in all Ages to go on, and Preach the Absolute Gospel, and throw away *their Offers, and most of their If's*, being plac'd, while in right Faith they may assure, that Christ will own their Labour by his Spirit in their Preaching the pure and Unmixed Gospel, to Sinners in View because it is for the Perfecting of Saints in this issue. We are sure to have them brought forth Saints under the Spiritual Labours

* Eph. 4. 11.

Ezek. 16. 6.

Eph. 4. 12.

Ministry. Also *Verse 12.* shews it to be grant unto the Church, as the most special effect of Grace; because as to the first Object of all in this Grant, it is more general, said to be UNTO [Men], *Verse 8.* gave Gifts unto Men. That is, by his he discriminated Men from Evil Angels, who received no Benefit at all by gift; for in his * *Ascending*, when he * *Psa. 24. 3.* given Gifts unto Men, he spoil'd the Chief of Them that were fallen Angels, *Psa. 68. 18.* Devils, even *Principalities and Powers*, and shew of them openly, triumphing over in it, *Col. 2. 15.* after he had wrought a full Victory for such as he had chosen, *Isa. 41. 9.* had not cast away. Well, in all these instances the Matter is home; a Gift is UNTO, but an Offer is before, and laid on over against the Sinner, and there according to the Nature of a Proposal stops, comes on no farther than *Midway-Block.* Now then is a Gift and an Offer the same thing?

Gifts are upon. Upon the Person favored. 1. The Gift of Christ's Righteousness, even the Free [Gift] came UPON Men (savored by Grace) unto Justification and Life, *Rom. 5. 18.* All the Elect of God Universally Passive under it. There is One of the whole Number that concurs the least unto it. 2. The Gift of the Spirit is [upon]. So *Acts 10. 44, 45.* while Peter yet spake these Words, the Holy Ghost came ON all them which heard the Word. And they of the Circumcision (the Jews), which believed, were astonished, as many as came with Peter; because that ON the Gentiles also was poured out the [Gift] of the Holy Ghost. *Tit. 3. 5, 6.* — The Holy Ghost, which he gave ON us abundantly through Jesus Christ

- our Saviour. Where now will you find an Offer [upon] any? An Offer can't come close; it sticks upon Terms, and stands aloof from the Sore. It talks of Wine and Oil, but pours none On. Whereas the Gospel is a Free Gift. When they had nothing to give, neither Pharisee nor Publicane, he forgave them Both. Oh! Now this word is upon a Sinner! The Holy Ghost is in it. The Power of Mortification eats into old Adam, and as a Principle of the New Life takes away the Disease sweetly. But then, 3. The Gift of a Common Mercy may be upon. We read of such an Outward Mercy as has eminently come ON God's Servants, the Fruit of Prayer. And how? As the Spirit who works up the Heart to God's Prayer, and is the * Principle of it in the Soul, comes upon us from God and Christ. So the Mercy bestowed is a Fruit of Prayer, as Prayer is a Fruit of the Spirit, and the Mercy is a Gift [upon] us. And this may be the Meaning of that Place, 2 Cor. 1. 11. *You also helping together by Prayer for us, for the Gift UPON us by the Means of many Persons, Thanks may be given by many on your Behalf.* The Gift here was that Grace of Deliverance from Death, aye, from a very severe Sentence of Death for the Cause of Christ, which Paul and Timothy had been threatened with by their Persecutors; of which Death they had the Sentence Themselves, concluding they should not escape the Peril, and that there would be no farther Enlargement for them. However the Prayer of many praying in the Holy Ghost alter'd the Case. For God by this means granted their Deliverance from that great a Death at that Time, as was in his Appearance at Hand, and ready for them.
- Pla. 38. 11.
- Luke 7. 42.
- * Pla. 145. 18.
with
1. John 5. 6.
and
Pla. 51. 6.
- 2 Cor. 1. 9.
- Jude 20.

a Perillous Hour. This he calls a Gift
 PON them by the means of many. It came
 on them from God the Spirit efficiently,
 who wrought it out graciously for them,
 and was bestowed ON them by the Means
 of many: because it was so clear an Answer
 to Prayer, and obtain'd by the Intercession
 of many.

4. Gifts are into. Into the Nature of the
 person endow'd. So the Gift is inwrought
 by the Spirit, as the Word is for inwrought
 prayer, call'd effectual fervent Prayer, Jam.
 16. And hereby God's Gift in the Gos-
 pel effectually procures Acceptance of the
 sinner. Hence too God's Spirit which is
 given, is put * *within* a Man, within the * Ezek. 36.27,
 Nature of any Person effectually wrought on.
 Therefore Eph. 2. 8. By Grace are ye saved
 through Faith, and that not of your selves, it
 is the [Gift] of God. Faith is within us,
 when if Faith be a Gift, that Gift is with-
 in us. But now let any Man tell me how
 Offers can be *within* a Man, whenas it is Ezek. 45. 20.
 the Nature of an Offer to be only *without*
 Man? Upon the whole, it's plain that an
 offer comes not home to a Gift; an Offer
 approaches, but a Gift enters. An Offer is
 near, but a Gift is home, to one, and upon
 one, and *within* one. Thus I have prov'd
 that an offer of Grace is no Gift of Grace
 to Sinner.

Last of all, upon the Matter of this Chap-
 ter I Query, why doth not the Preacher
 sometimes say, here I give you Christ, Sin-
 ners, as well as he'll dare to say, here I
 offer you Christ, Sinners, if a Gift of Christ
 and an Offer of Christ be Both one? But sure
 his own Modesty would blush at the Harsh-
 ness of the Expressions [here Sinner, I give
 thee Christ, I give thee Salvation.] Why
 then

then doth not his *Wisdom* blush at the Folly of confounding these Two, and running Both into One? Is it not because his Folly is over-laid with Flint and Obstinacy, and till God take away his *Stony Heart*, and give him the *Heart of Flesh*, he cannot be ashamed, or || blush thereat?

Ezek. 36. 26.
|| Jer. 6. 15.

C H A P. V.

A Resolution of the Grand and Puzzling Question. How must we Preach the Gospel, if we do not Offer the Gospel? Or, How must we Preach Christ to Sinners, if we do not offer Christ to Sinners?

Object. **S**IR, we are sorry you have struck at the *Ministry* of wise, great and learned Men, far beyond your Self. Pray, if we are not to follow them in this *Method* of the Ministry, *How must we Preach?* And for my Part, says one, I can't *Preach* the Gospel, if I do not Propound the Offer of the Gospel to Sinners. Nor can I reckon that I do Preach the Gospel, unless I tender *Salvation* to all to whom I am call'd to Preach; nor dare I teach otherwise.

Ans. I might take notice that this is Poor Arguing, when set in the Face of the *Three former Chapters*, the Strength of which depends upon nothing but God's * *Word* and *Spirit*. Nevertheless, if Men are at a Loss how to Preach, unless they go on in the Old Road, let me resolve the Enquiry more fully. I must divide my Answers, 1. Into

* Heb. 4. 12.

with

Psa. 33. 6.

and

Joh. 1. 1, 3.

and

Rev. 19. 13.

One General Resolution of the Case, How

must

must be, and to what End without Offers of Salvation. 2. Into many Particular Resolutions of this Point.

The One General Resolution to the Question is, we must Preach the Doctrine of Salvation to [all] Sinners openly within the hearing: And must Preach Salvation included in the Doctrine to the [Elect] alone, and among them. But as to a Propounding the Offer either of [Doctrine] or [Salvation], it's a Form of Man's Device, and because of the Evil Nature of it, as I may shew hereafter, we must do it unto Neither. This in the General. Men must Preach the Word of God, and the Testimony held; that is, they must so Preach as to fulfil the Scriptures, which every where speak of Evangelizing, of Preaching the Gospel, or what is in it's own Nature good News, and Glad Tidings: Which likewise in the whole Analogie of Scripture, do give us Light to expound the preaching of the Gospel with the aforesaid distinction; but do no where speak of Propounding the Offer, and [Tendering] either of Doctrine or Salvation. As to Preaching the Doctrine of the Gospel to all, though the Salvation of it is to reach but some alone, the Advantage, so far as intended in the scripture, is much every Way, as the Apostle saith; Chiefly, because the Wisdom of God, the Government of Christ, the Interests of the Church, and the Sword of Justice, are all magnified by the Preaching of the Doctrine of the Gospel to all Sinners, without Offers of the Grace, or Proposals of the Salvation made.

Keep to the Pattern,

|| Prov. 14. 22.

Rev. 6. 9.

* Rom. 12. 6.

Rom. 3. 2.

1. I argue from the Wisdom of God. The Resolution of the Question [How must we reach the Gospel to Sinners, if we do not offer the Gospel to Sinners] is thus. We must Preach

- * Prov. 4. 2. Preach the Gospel in the * *Doctrine*. This must be made known in the External Revelation to *all*, because of the *Wisdom* of God
- || Deut. 32. 2. in that || *Doctrine* which hath engaged to confound the *Wisdom* of this World, 1 Cor. 1. 18. For the Preaching of the Cross is to them that perish Foolishness. The *Doctrine* of the
- * 2 Joh. 10. Cross of Christ then, or the * *Doctrine* of Salvation, in which the Salvation is brought to the Elect alone, is a *Doctrine* must be
- || 2 Cor. 2. 15. Preach'd even to Them that || Perish. Otherwise, how will the *Wisdom* of God in it appear to be Foolishness unto them that Perish? Especially, while they generally follow
- 1 Cor. 2. 4. Man's *Wisdom* which hath quite altered
with
Verse 13. [God's] *Way* of *Wisdom*, and forsaken his *Wisdom* in their [own] *Way* of Preaching. So Verse 21. For after that in the *Wisdom* of God the World by *Wisdom* knew not God, it pleased God by the Foolishness of Preaching (and pray what was then, or is now the Foolishness of Preaching, but what contradicted, and contradicts the Method and * *Wisdom* of the Times?) to save them that believe. And albeit there be many Ways of deviating from the Pattern, some far more gross than others, as I have plentifully insisted upon Particulars in my Last Book about the *Glory* of Christ unveil'd; yet this more refined Device of [offering] Christ
- * Exod. 25. 40. where we should * keep to the Pattern of [Preaching] him: Especially while our Generation hath mellowed it for another Generation to gather it, makes the true Pattern-Form to be accounted the Foolishness of Preaching: While Men have learn'd more *Wisdom* to change the Form of Preaching
- || Exod. 23. 2. Christ, into the Modish Form of the || Offering. God's *Wisdom* in his Grace hath contrived a way of saving his Elect that the World

st hear of, even in what they account
 be the Foolishness of Preaching; to the End
 their own Wisdom may be baffled, and
 God's Wisdom glorified. So *Act. 9.22.* *Saul*
Preaching the [Doctrine] of Christ to the
very Enemies in the Synagogues, Verse 20. *2 John 9.*
increased the more in Strength, and confound-
(by the Wisdom of God in the Old Te-
ament) the Jews which dwell'd at Damas-
cus, proving that this is very Christ. Be sure,
 he did not carry himself in the Matter with
 that Men now-a-days call * *Temper*, which * *Mic. 3. 5.*
 a New Phrase got up, and fitted only to
 make the Gospel beg for its Entertainment
 the World. The Synagogues oppos'd him,
 but he had Strength from Heaven to || *con-* || *Acts 9.20.*
found them all. We read of none converted
 there at *Damascus*. What then? The Gos-
 pel nevertheless is *Preached*, and the End
 of it there is attained, namely God's Wis-
 dom glorify'd, while the [Faith] is *Preach'd*
 which once Paul destroy'd, *Gal. 1. 23.* The
 Wisdom of God must be Preach'd to Sin-
 ners, and the Report made, though not one
 soul be converted by the Grace of God in
 that Synagogue. The * Net must be let * *Mat. 13.46.*
 down into the || *Waters*, though the * *Fish* || *Rev. 17.15.*
 may not lie where the Net comes, and a * *Ezek. 47.10.*
 man may toil all Night and take nothing. This *Luke 5. 5.*
 a Mighty Argument for Preaching the
 Doctrine of Christ, where the Salvation in || *Acts 14. 7.*
 the Doctrine doth not at all belong, nor
 with into the Person of Christ.
 2. I argue from the Kingdom and Go-
 vernment of Jesus Christ. There's a singu-
 lar Advantage reap'd by the Right of
 Christ's * Government. It's therefore call * *Luke 9. 2.*
 d Preaching of the Gospel of the [Kingdom] *wit*
 of God, *Mark 1.14.* And again, *Mat. 24. 14.* *Joh. 5. 22,23.*
this Gospel of the [Kingdom] shall be Preached
in

- in all the World.* The Preaching of the Gospel of the *Kingdom* is the Preaching of a high and *Heavenly* a Dispensation in the Hands of the Lord Christ, that it's above
- * Joh. 18. 36. all * *Human*, Secular and Temporal Interests in the World. The Gospel of the Kingdom of God is above all *Methods*, Ministrations and the Wise and Learned Ways of Preaching. It consists not in *Humanity*, which no
- || Psa. 119. 118. passeth for Divinity. Nor in || *Offers* which juggle out the *Gift* of God, and exalt not the *Operations* of the Spirit. Whatever is the way of Man wide from the Paths of Wi
- Isa. 9. 9. dom, Man left to himself in the *Pride* and *Stoutness* of his Mind, will adhere unto it
- Hos. 2. 6. until God hath *hedg'd up his Way with Thorns* or broken him to Pieces, either by the hum
- || 1 Sam. 2. 9. bling or || *silencing* him in the Dust! The Gospel belongs to a high Kingdom, and shall give way to none on Earth; but all Interests and *Dominations*, *Wisdoms*, *Ways* and *Forms* under Heaven, shall stoop, or be broken by our Lord Christ's *Sceptre*, in the Efficacy of his mighty Spirit! All our *Pride* and *Wisdom*, *Thoughts* and *Ways* that are not
- Isa. 55. 8. *God's*, must stoop, and shall give way unto the Gospel! This is the Gospel of the Kingdom of God. The Preaching of the Gospel therefore is not only to save Men's Souls who belong to God, in Him who is *Elected* and *precious*; but it's also to set up Christ's *Greatness* in the Work, and as a Piece of the *Travel* of his Soul to see the saved brought into the Gospel-Order, out of which *Orderly* Numbers of the saved his *Glorious* Kingdom shall arise, and be *exalted above the Top of the Mountains*, at latter Day. For, Order ultimately in the glorious Kingdom, as well as immediately in the Spiritual and Established Kingdom of Ordinances and open Worsh
- 1 Pet. 2. 6. with
Isa. 53. 11.
Isa. 2. 2.
Mic. 4. 1.

the Face of the Times, as *Christ's* present Kingdom is not of this World, but divers *Joh. 18. 35.*
 from all Kingdoms of this World, so this
 order (I say) is, and is to be, a special
 fruit of the Gospel. Consequently, the
 Government and Spiritual Kingdom of
 Christ under the Success of the Gospel, is
 to be || propagated every where among the || *Ira. 9. 7:*
 elect of God, and in the Face of Men, tho'
 they * persecute it. All the World must * *Mat. 5. 14.*
 hear of Christ's Greatness, and so of the
 report of Doctrine, which as a King he hath
 receiv'd an Authority from the Father to *Mat. 28. 18.*
 bring in among the World, tho' they can
 never enjoy the Salvation, nor believe into
 Christ's Person: Sure then, Ministers of Christ
 know how to Preach the Gospel to Sin-
 ners, that even the Non-Elect may believe
 to the Testimony of Jesus, without * Offers * *Ira. 59. 13:*
 Grace to them. Christ hath a Monar-
 chical Government in all the World; or || all || *Psa. 103. 19.*
 the World is the Object of it in Providences
 and Common Administrations: As well as
 he hath a Special Government in the
 Churches of Christ, and in the || Conscien- * *Psa. 132. 17:*
 ces of Believers. The Sceptre of this Go- || *John 3. 20,*
 vernment in all the World extends * regally * *21.*
 beyond the saving Vertue of his Priesthood. * *Psa. 110. 2.*
 The Gospel therefore by vertue of this Ex-
 tensive Government is to be Preach'd on
 the behalf of God's || Elect to all People, || *1 Cor. 3. 21,*
 to all sorts of Sinners, and under the whole *22.*
 heavens, wheresoever there is an Oppor-
 tunity to utter the joyful Sound. Millions *Psa. 89. 15.*
 Non-Elect Sinners [have] been and [must]
 be under other Sins reprieved, and have not
 been, nor shall be, damn'd, before they have
 heard the * Gospel, and sinn'd against it * *Mark 16.*
 worse than what all their other Sins a- *15, 16.*
 mount to) by despising the Wisdom of
 God

- God in it, and trampling on the Government of Christ set up among the Elect, being included within || *another* Government of Christ which extends to all the World
- || Joh. 15. 19. The * Jews had the Doctrine of Christ Preached to the Body of them throughout their *Towns, Cities, and Villages*, to show God's *Sovereignty* in commanding them to bow to his Christ's Authority, though he hath not given him to be a *Saviour* to || any except the Body. 'Tis the Kingdom of God is concern'd in it, and therefore though you don't offer *Salvation* to Sinners, you must *Preach the Kingdom of God* to Sinners. So the Jews had it Preach'd, *Acts 28. 31* and the Elect of God among the *Gentiles* had it Preach'd thus to 'em openly in the Face of the Times, as it was a Preaching of the *Kingdom of God*; or God's *Will*, which would have the *Election* to obtain it, and should be done, whether the World would or no, *Acts 20. 25*. I have gone among you all says he, to them at *Ephesus*, Preaching the *Kingdom of God*. Oh! This Kingdom of God, this *Sovereignty*, this same *I will*, and you shall, among the People, makes *Free-Will* to buckle, and puts Satan's Kingdom under daily *Contribution*. Oh! When Men were sent forth by the *Holy Ghost*, they Preach'd the Word of God to Hearers of whom they might be morally confident they would [oppose] them, instead of [receiving] the Truth as it is in Jesus. When Paul and Barnabas, sent forth by the Church at Antioch, were each of them at *Salamis* among the Self-justiciaries, and the zealous Enemies of the Gospel, yet *Acts 13. 5*. they Preach'd the Word of God in the *Synagogues* of the Jews. The Jews every where Good and Bad men hear of this Man's Sceptre, and the Reason
- * Acts 26. 20.
- || Mat. 11. 25. with
- Mat. 15. 24.
- Rom. 11. 7.
- Acts 13. 4.
- Eph. 4. 21.
- Acts 13. 1.

God hath given of his Son, tho' they had Right to his Blood: And that in an especial manner, as he was the King of the Jews, though they impudently derided him with the Title. He is a special King to withstand Gain-sayers, as well as a special King to defend the Church, or all those who in the vertue of his Blood * believe on him, and * Acts 2. 42. regard his pure Worship entirely. The Holy Ghost saith, he shall be Great, Luke 1. 32. All then, shall not Enemies hear of his Kingdom, as well as the Elect of God hear of his Salvation? He shall be called the Son of the Highest. Oh! Blessed be God for this, makes me I am not afraid of Men, nor of their Reproaches, nor afraid of their Hatred, nor afraid of their standing aloof from me, Psal. 38. 11: If the Poor Creatures were afraid of touching the Plague in coming near me, so shall we have they of Christ, it tells me, when they come to Town, to keep off the Infection. We should be bold in Christ's Cause, and They who are made free by the Truth John 8. 32. so. We see Christ is to be exalted in Preaching, and do any of his Ministers, who see this, cry out [How shall we preach the Gospel; if we do not offer the Salvation of the Gospel unto Sinners]? The Lord Luke 1. 32. shall give unto him the Throne of his Father David, and he shall reign over the House of Jacob for ever, and of his Kingdom there shall be no End. This is the Good News which we tell to all Sinners, as we have Opportunity, within the Hearing, whether they think it Good, or bad. And Luke 19. 14. Citizens hated him, and sent a Message against him. Saying, We will not have this Man reign] over us. And what came of it, that they withstand this Mighty King, at the Solemnities of his Coronation? No.

Verse 27. But those mine Enemies which would not that I should reign over them, bring hither ye Angels of God that are strong enough to bind them, and slay them before me. And not this Good News to God's People, who for the Gospel's sake are disturbed by the Adversaries of the Lord Christ, and of his Throne? Here is Scope then to Preach the Gospel of his Kingly Office, the Gospel of the Kingdom, since he is a King to them.

* Heb. 10. 21. whom he is no * Priest. But now do you go and Offer Christ for a Priest to all Sinners without Distinction, and so give unto all the Secret Hopes of Salvation? And then declare, if we do not Preach the Gospel thus, how shall we Preach the Gospel to Sinners? The Text tells you, you must Preach the Gospel of the Kingdom to them: *Exalt Christ*. Do this then, when you do not Preach the Gospel of the Blood of Christ to them. But that is a Blessing of the Kingdom, and to be given to none but to them to whom it

|| Mat. 26. 28. || prepared. How can he be a Priest to all, he hath not died for all as an Expiatory,

|| Rom. 5. 11. || Atoning Sacrifice? So then if Many were made, only to be rul'd over by Christ as King, there's enough of the Gospel to be Preached to them; namely the Gospel of the Kingdom of God. Ministers are not to offer the Salvation, but to Preach the Gospel of the Kingdom to all Sinners that come within the Meeting-House. That is, you must Preach that the Gospel comes down from Him who hath a Royal and Supreme Sceptre in his Hand, and that he'll give his Efficacious Blood and his Holy Spirit, after another manner, to whom he pleases. This is the Gospel of the Kingdom, that the Salvation which Christ inclosed in the good News must be no otherwise than according to, and

come in no wise short of; the *Laws, Counsels,*
Settlements and *Eternal Decrees* of Heaven!
 Oh now this is good News for *Me* to wait
 under such a Gospel as comes along with
 his *Powerful Rod in Zion*, till the Spirit of *Psa. 110. 2.*
 God clears it up to *Me*, as an Effectual Gift
 of the Grace of God upon me. 'Tis the Gos-
 pel of the *Kingdom* of God, and therefore
 not one strong Lust in my Heart shall ma-
 ter it. God's Spirit will be too hard for
 my *Unbelief*, and for all my *other Corruptions*;
 while I sit under this *Unchangeable Gospel*,
 which Men and Devils strike at, and yet
 God hath said shall stand! This Gospel of
 the Kingdom of God and Christ satisfies
 me, whilst *Another* meets with no Delight
 in it. It makes out Salvation to *Me* among
 ten Thousands of Men who go up and
 down drown'd in *Sensuality, Pride, Covetous-*
ness, Malice and *Wrath* at the Growths of
Revening Grace, while the Gospel *breaks*
ground, and maintains the Field of Battel,
 with the *Sword of the Spirit* in Hand against *Eph. 6. 17.*
 every false Profession, and neither *Pulpit* nor
Law can stand before it! Oh! 'Tis to me!
 To me a *Sinner*! To me a *vile Worm*! It is
 a Melting Thought within me, that the
 Kingdom-Sceptre should be a * *Marriage-* * *Isa. 54. 5.*
Sceptre unto [me]; which is an *Iron Sceptre* with
 unto Others; *Psal. 2. 9.* The Holy Ghost *Psal. 45.*
 now, goes along with this Distinguishing *and*
 Gospel; because it is *Truth*. But he never *Heb. 1. 8.*
 goes along with most Men's Sermonizing,
 because it's *Flattery* and *Falshood*.

Again, as *John Baptist* before Christ's
 coming, first Preached the Baptism of Re-
 pentance to all the People of Israel, as is said,
Mt. 13. 24. so the *Doctrine* and Testimony
 of Salvation; and the [Doctrine] and Testi-
 mony of the *Forgiveness of Sins* ought to be

- || Mark 2. 2. || *Preach'd to Sinners thro' this Man Jesus*, as the *Acts* agen say, *Act. 13. 38.* The *Doctrine* is to be Preach'd to [all], according to the general Command of Christ in the Commission he gave unto his Apostles, *Mark 16. 15.* This *Commandment of Preaching* was that they should go into all the *World* and Preach the *Gospel* to every *Creature*. Go Preach to every *Creature*, i. e. go, Preach Glad Tidings : For These are the Nature of the *Gospel* to all the Elect of God. Go and Preach them in a *General Extent*, even as Jesus among the *Jews* departed to teach and to Preach in their *Cities*. And it was done accordingly, *Col. 1. 23.* the *Gospel* (saith the Apostle) was Preached to every *Creature* which is under *Heaven*, whereof I Paul am made a *Minister*. Go, Preach the *Gospel* to all making known the *Doctrine* to Jew and
- || Tit. 1. 9. || Gentile. It's plain, *Acts 10. 36.* that the *Word* which God sent unto the *Children of Israel* related to Christ's *Dominion* which must be exalted, and that, as it was extended, and as the *Commission* ran for *Preaching* the
- Doctrine of Peace* by *Jesus Christ*, thro' the *Blood of his Cross*, as he was [Lord] of all, the
- [Saviour]* only of the *Body* : And so was first publish'd throughout all *Judæa*, and began first in *Galilee*, after the *Baptism* which John Preach'd, as saith the *Apostolical History*, *Act. 10. 37.* This produc'd a more general Effect in the *Sceptre of Messiah's* then begun *Kingdom*. Especially under the *Power of*
- * *Psa. 110. 2.* * *Kingdom's Rod*, while the *People* had Sight of *Miracles*, and the *Apostles* spake with *Tongues* (as *Acts 2. 3, 4, 8, 9, 10, 11.*)
- || *Isa. 29. 24.* The || *Doctrine* sometimes had a *Commissioned* Power to close in [notionally] within their *Faculties*, where it had no *Special*, influential Power to close in [Savingly] within
- || *Isa. 29. 24.* || *Left Words.*

their Faculties. Likewise their Faculties
 had the *common* Power of Influence, reci-
 procally to close in with the Notion of the
Doctrine, and with the *outer Face* of these
 Truths. For hereby the Holy Ghost intend-
 ed, as we find *Rom. 10. 18.* to *square in*
 more Comprehensively a Place for the Sound
 to go forth into all the Earth, and their Words
 not their Offers, even the Apostle's Preach-
 ing) unto the Ends of the World. And again
 a very large Area (or Ground-Plat) of Pro-
 fession, *Rom. 15. 19.* was design'd for the
 New Building, and that by the Power of the
 Spirit of God from Jerusalem, and round a-
 bout unto Illyricum in Paul's Travels (which
 the whole, from his first Beginning, un-
 til his being Prisoner in Rome, are computed
 by a very Ingenious and Learned || *Geogra-*
 pher, to be One Hundred Thousand, and Nine-
 Thousand, and Two Hundred and Seventy
 Miles; tho from Jerusalem and round about
 unto Illyricum Abstractly taken, it was not
 more than a Thousand Miles Travel, in all
 probability) where that Apostle had fully
 reached the Gospel of Christ. Moreover, all
 the whole Square of Europe is since taken in.
 And why so? To this End, that the Own-
 er of the Structure might still be greatned,
 and his Title magnified, as * Lord who had * 2 Pet. 2. 1.
 bought the whole Extent of Ground in the
 Charter of his Covenant, to plant and to
 build upon: Insomuch that
 we find *Rom. 15. 20.* the Apostles strove to
 reach the Gospel not where * Christ was named: * Acts 22. 21.
 and so great a Square was taken in for the
 Gospel, partly to this End, that it might
 be openly seen that Christ had lost nothing
 visibly, but had gain'd Ground, by the fal-
 l off of the || Jews. Hence Men's Rational
 Offers have been made to stoop to the

|| Bunting's
Itinerarium
totius sacrae
Scripturae. p.
 421.

* Acts 22. 21.

|| Rom. 11. 15.

- Heb. 1. 2. Witness of the Lord Jesus, *whom God hath appointed Heir of all Things, by whom also he made the Worlds.* And a Community of Men have been made Providentially Subject to the Mediator, thro' *teaching and Preaching the Word of the Lord in every City* where the Word of the Lord hath been sent to be Preach'd, tho' there hath been but here and there of the Hearers the *Elect* of God to be made || Spiritually Subject to the Lord Christ. Besides, it must still be so, for he is *King* of all, and hath a Right to govern all by this Rectoral Sceptre. And that, as he is both
- Acts 2. 35. Lord and Christ the Anointed One, or the
- * Mark 6. 12. *Messiah*, anointed for the Rule and * Government of all in the Natural Part of Religion, as well as *Messiah* under the special Unction of J E H O V A H, or anointed for the * Salvation of the Church alone. Hence when the Evangelist gives an Account of the Preaching of the Gospel, he tells us Acts 8. 40. that *all the Cities* had the Gospel Preached in them. Likewise it came to pass from this * Universal Kingship of the Lord Jesus, Kings themselves were exhorted to accept of Christ, Psal. 2. 10, 12. as a Greater King than Themselves, and were foretold should *lay their Hands upon their Mouths*, and not utter a Word against him
- || Isa. 52. 15. || For God will have it so, or he will * put them out of their Thrones: As he hath threatened and done both to Pagan and Papal Monarchs, where the Gospel of the Kingdom hath been || resisted, and then hath destroyed the Bloody Instruments that did it; while he hath been saving of his People by the Gospel, in giving Drink, says he, to my People, my Chosen: And whilst he has taken upon him to *avenge his own Elect*. The Gospel is Free Grace to the Elect, and for
- || Jer. 3. 14, 15.
- * John 10. 14, 15.
- * Eph. 1. 22.
- || Isa. 52. 15.
- * Hag. 2. 22.
- || Psal. 107. 40.
- || Na. 43. 20.
- Luke 18. 7.

erogative both to Them and all the World
sides. Thus the Lord our Righteousness will Jer. 23. 6.
erry it on among the World, even his
*ospel, as the * Proclamation of an Uncon-* * Isa. 61. 1,2.
oulable King, and the High Magistrate with
no will have his own Laws stand, and will Joel 3. 9.
ake all other Laws stoop, and give Way
His. We must Preach Christ thus, and
is is Good News indeed to the Elect (hid
some time among the rest) to strengthen Rom. 11. 7.
their Hearts. Now will any ask me, How
st me Preach the Gospel to Sinners, if we do
offer the Salvation thereof unto them? I'll
swer'em; Here's enough about the Gos-
l of the Kingdom to Preach to all. Here's
*the good News of the * Sceptre, a Sceptre* * Num. 24. 17.
Righteousness and Power, to make as
any as the Lord pleases, outwardly bow to
the pure Gospel, and so to be Providentially
lpful to the Elect who receive the Salva-
on of the Gospel. This is some of the
uit of Preaching the Gospel to all Sin-
ers: And for this || Helpfulness God will || Ezek. 29. 18,
ve to Non Elect Sinners good Allowances 19.
the present Life. And indeed that is it
which Natural Men most love. But if they
ll not live easie with God's People, he'll
ake their Hearts ake under the Message,
which is Good News, and a joyful Sound un-
his Own. So that to the End God's
ople might lead Peaceable and Quiet Lives 1 Tim. 2. 2.
the Exercise of all Godliness and Honesty,
od will have many to be saved out of the
perfluity of Naughtiness that drowns the Jam. 1. 21.
mes, and will have them to come to the 1 Tim. 2. 4.
nowledge of the Truth. Accordingly, both
ish and Pagan Worlds in the general
amp of Sinners were exhorted to a Na-
al Acceptance of Christ's Sceptre, in re-
iving the Doctrinal Report of the Gospel
G 4 taught

- taught in Christ's Name. And thus Sinners still are generally to be exhorted to accept of any Doctrine or Form of Sound Words which they seem to come short of: Though while by a Common Blessing upon the Natural Capacity of receiving it, they embrace the || Doctrine of Salvation, the Elect of God may fare the better, whose Lot it is to fall under the Power of Godliness in These Quarters. This Natural Subjection to the King, whose Name is the Lord of Hosts, depends upon his Relation of being the Universal King. A Rejection therefore of the * Doctrine and Witness hath been in these Ages Dangerous, while the Salvation in Christ hath been brought unto, and thro' the Influences of the Blood of Christ in the Operations of the Spirit, received by the Elect alone. And what with rejecting the || Doctrine by some, and Corrupting the || Doctrine with Pagan and Jewish Mixtures of Words and Practice by Others, who have outwardly embrac'd it, as to some Parts of the Gospel under this Debasement, it hath wofully involv'd a vast Number of People under the Desolating Strokes of Heaven! Whole Countries have been ruin'd for not obeying the revealed Gospel, and believing the Witness that God hath given of his Son, or entertaining the Doctrine of our Lord Jesus Christ. Many Places of the Roman Empire have been dismally shatter'd, and broken up with Earthquakes for the same Cause. God has pierc'd them thorow with the Sword, and infected the Air with a Noisome Pestilence for Despising the wholesome Breaths of the Spirit of his Grace. Yea, as for our selves, instead of Fanning Winds to cleanse the Church, he hath with || Stormy Winds rent us, in the cause of the Reproaches we have cast upon
- 2 Tim. 1. 13. *cept of any Doctrine or Form of Sound Words which they seem to come short of: Though while by a Common Blessing upon the Natural Capacity of receiving it, they embrace the || Doctrine of Salvation, the Elect of God may fare the better, whose Lot it is to fall under the Power of Godliness in These Quarters. This Natural Subjection to the King, whose Name is the Lord of Hosts, depends upon his Relation of being the Universal King. A Rejection therefore of the*
- Mark 1. 7. 8. *the || Doctrine of Salvation, the Elect of God may fare the better, whose Lot it is to fall under the Power of Godliness in These Quarters. This Natural Subjection to the King, whose Name is the Lord of Hosts, depends upon his Relation of being the Universal King. A Rejection therefore of the*
- 2 Tim. 3. 5. *fall under the Power of Godliness in These Quarters. This Natural Subjection to the King, whose Name is the Lord of Hosts, depends upon his Relation of being the Universal King. A Rejection therefore of the*
- Jer. 51. 57. *King, whose Name is the Lord of Hosts, depends upon his Relation of being the Universal King. A Rejection therefore of the*
- * John 7. 16. ** Doctrine and Witness hath been in these Ages Dangerous, while the Salvation in Christ hath been brought unto, and thro' the Influences of the Blood of Christ in the Operations of the Spirit, received by the Elect alone. And what with rejecting the || Doctrine by some, and Corrupting the || Doctrine with Pagan and Jewish Mixtures of Words and Practice by Others, who have outwardly embrac'd it, as to some Parts of the Gospel under this Debasement, it hath wofully involv'd a vast Number of People under the Desolating Strokes of Heaven! Whole Countries have been ruin'd for not obeying the revealed Gospel, and believing the Witness that God hath given of his Son, or entertaining the Doctrine of our Lord Jesus Christ. Many Places of the Roman Empire have been dismally shatter'd, and broken up with Earthquakes for the same Cause. God has pierc'd them thorow with the Sword, and infected the Air with a Noisome Pestilence for Despising the wholesome Breaths of the Spirit of his Grace. Yea, as for our selves, instead of Fanning Winds to cleanse the Church, he hath with || Stormy Winds rent us, in the cause of the Reproaches we have cast upon*
- 2 Tim. 4. 3. *alone. And what with rejecting the || Doctrine by some, and Corrupting the || Doctrine with Pagan and Jewish Mixtures of Words and Practice by Others, who have outwardly embrac'd it, as to some Parts of the Gospel under this Debasement, it hath wofully involv'd a vast Number of People under the Desolating Strokes of Heaven! Whole Countries have been ruin'd for not obeying the revealed Gospel, and believing the Witness that God hath given of his Son, or entertaining the Doctrine of our Lord Jesus Christ. Many Places of the Roman Empire have been dismally shatter'd, and broken up with Earthquakes for the same Cause. God has pierc'd them thorow with the Sword, and infected the Air with a Noisome Pestilence for Despising the wholesome Breaths of the Spirit of his Grace. Yea, as for our selves, instead of Fanning Winds to cleanse the Church, he hath with || Stormy Winds rent us, in the cause of the Reproaches we have cast upon*
- Tit. 2. 7. *alone. And what with rejecting the || Doctrine by some, and Corrupting the || Doctrine with Pagan and Jewish Mixtures of Words and Practice by Others, who have outwardly embrac'd it, as to some Parts of the Gospel under this Debasement, it hath wofully involv'd a vast Number of People under the Desolating Strokes of Heaven! Whole Countries have been ruin'd for not obeying the revealed Gospel, and believing the Witness that God hath given of his Son, or entertaining the Doctrine of our Lord Jesus Christ. Many Places of the Roman Empire have been dismally shatter'd, and broken up with Earthquakes for the same Cause. God has pierc'd them thorow with the Sword, and infected the Air with a Noisome Pestilence for Despising the wholesome Breaths of the Spirit of his Grace. Yea, as for our selves, instead of Fanning Winds to cleanse the Church, he hath with || Stormy Winds rent us, in the cause of the Reproaches we have cast upon*
- 1 John 3. 9. *ness that God hath given of his Son, or entertaining the Doctrine of our Lord Jesus Christ. Many Places of the Roman Empire have been dismally shatter'd, and broken up with Earthquakes for the same Cause. God has pierc'd them thorow with the Sword, and infected the Air with a Noisome Pestilence for Despising the wholesome Breaths of the Spirit of his Grace. Yea, as for our selves, instead of Fanning Winds to cleanse the Church, he hath with || Stormy Winds rent us, in the cause of the Reproaches we have cast upon*
- Pla. 148. 8. *he hath with || Stormy Winds rent us, in the cause of the Reproaches we have cast upon*

is Spirit, in Men who have both *Preach'd*
 and *Written* at His Command clearest, and
 under the Apparent *Operations* of God the
 Holy Ghost hath sham'd us, while the Spirit John 3. 8.
 hath blown in the Doctrine of the Gospel
 where he supremely *Wills*. Other Places
 so for the same Provocation of the Great
 King have been fill'd with *Plagues*, and co-
 ver'd with an Inundation both of *Wars* and
Famines. Kingdoms and Nations have been
 laid together under wasting and Consuming
 judgments. These Chargeable Times and
 Plagues have spent much of the Blood and
 treasures of *Europe*. And why? Because it
 hath been the Gospel of the *Kingdom* of
 God which hath been despised both by *Pub-
 licane* and *Pharisee*; And the Ground of
 God's *Unseen* Controversie with Man, hath
 been the *Vengeance* of his Temple, and the
 quarrel of his Covenant.

Jer. 50. 28.
 Lev. 26. 25.

3. I argue more separately from the
 common *Advantages* which redound upon the
 Interest of Christ, in Preaching the *Do-* || Acts 5. 28.
ctrine and Testimony of Salvation to all,
 while yet the *Salvation* in the Doctrine is
 receiv'd by the Elect alone. And I argue
 to resolve the Question, How we must
 reach the Gospel to, all without *Offers* of
Grace, or *Tenders* of *Salvation*. This hath
 been a meet Reason of bringing the true
Doctrine in Preaching the Gospel to all || Rom. 10. 8.
 people, whether the Salvation of the * *Do-* Luke 4. 43.
ctrine hath ensu'd or not. The Sound of
 the Gospel was to come to and upon *all*, || Acts 5. 42.
 whom Christ had sent the Apostles forth
 to Preach the * *Doctrine* of the Gospel to. * Acts 10. 42.
 The Reason is, God had an *Elect* People up-
 and down in the Cities, as in *Rome*, Rom. 1. 12.
 15. in *Corinth*, *Acts* 18. 8, 10. in *Troy*,
 Cor. 2. 12. in *Antioch*, *Acts* 13. 13. in
 etc.

- Derbe*, Acts 14. 20. and in the *Nations* too abroad that have had the Gospel since. For indeed to the Elect lying hid, the *Salvation* in the *Doctrine* hath belonged, and the Elect have far'd the better in that the [*Doctrine*]
- [Mark 16. 20.] hath come to || *Others* to whom the [*Salvation*] doth not belong. For which Cause the Body of the Nations were bound to accept of the *Doctrine* for a *High-way* of Common Profession, as *Isaiah* speaks, Chap. 35. that it might be an Outward Means of bringing the *Salvation* in *Christ*, who is a way distinct from the other *High-way*, with more Outward Advantages to the Elect. And accordingly in the very first Ages, the *Salvation* came on more profitably, along with the *Doctrine* of Godliness, to the *Called and Chosen and Faithful*. The Lord's Own in Election-Grace, *Chosen from the beginning unto Salvation thro' Sanctification of the Spirit and Belief of the Truth*, have been always a *scatter'd People*: And Faithful Preachers sometimes thro' *Havock* of the Church, have been scattered Abroad, and made to go even where Preaching the Word to find them out.
- Isa. 35. 8. The *Chosen Generation* have been found out by the Preaching of the Gospel, as they have lain hid among a greater Number of the World, as Acts 11. 20. and sometimes among a greater Number of Jews, as when the Apostles travell'd as far as Phœnice, and the Isle of Cyprus, and the City of Antioch Preaching the Word to none but the Jews only as saith the Holy Ghost, Acts 11. 19. And sometimes among other visible Professors of the Gospel round about them and among them, while God hath been bringing forth his *Chosen* with Gladness; and that because
- Rev. 17. 14. Angels have rejoyced, even when one *Sinner* hath repented; altho' the World have been
- 2 Thess. 2. 13.
- Acts 8. 4.
- 1 Pet. 2. 9.
- Psal. 105. 43.
- Luke 15. 10.

and have not done so, but have re-
 ceiv'd them for leaving them, contrary to
 what is said at the coming forth of Israel; for
 Egypt was glad when they departed. Psa. 105. 38.
 Furthermore it is, that within this com-
 mon Extent of Old, through the Dominions
 of the Empire belonging to Rome Pagan,
 the Elect of God, even the Chosen and San- 2 Chro. 7. 16.
 ctified, were more advantageously covered,
 under the Sheep of his Hand folded. This Di- Psa. 95. 7.
 stinction of Doctrine and Salvation still makes * Luk. 24. 47.
 a Point of [Election] to be of use in a * Go-
 spel - Preaching among all Nations, to find Isa. 41. 8.
 out the Elect of God, and to bring in Jacob
 whom he hath chosen. Whereas the other Pre-
 sence in Offers of Salvation, is but the Qui-
 eting Device of Nature to lull the Doctrine
 of Election asleep, thereby to please the Times,
 and give less Disturbance to the World. Be-
 sides, the Outward and Additional Advantage
 is in Defending the true Church from
 the Boar out of the Wood that wastes it, or from
 the Remainers of the Infidel World that
 eat up the very || Doctrine Preach'd, is a || Acts 17. 18.
 greater Good to the true Church of Christ,
 than without that ordinary Providence, would
 come unto it by Effectual Grace alone. The
 Operations of the Spirit on the Elect, or the
 Inheritance, have been back'd by ordi- Psa. 33. 12.
 nary Providence, whereby the Outward Safety
 of the Church from the Malice of the De-
 vil hath been effected by an Earth, which
 hath help'd the Woman, while the Dragon
 hath been wroth with the Remnant of her Seed. Rev. 12. 16;
 Vers. 17.
 which hath prosper'd on the Church's Side,
 and what could have been visibly
 wrought about, if only the Number of the Elect,
 chosen in Christ to Everlasting Life, had been
 spread by the Gospel, and if all the rest of the
 World had remain'd in their Utter Enmity
 unto

- unto it. For the Fruits would be always too Naked to be found alone without the
- || Mark 1. 38. || *Leaves.* And as the Leaves of a Tree are more *serviceable* to the Fruits, and more *Ornamental* to the Tree, than if the Fruits separately by themselves, had all immediately Grown and Ripen'd upon Naked Twigs; so it is in *this* Case of the *Preaching* of the Gospel. Hence there are Texts which speak of *Provincial Preaching* the Gospel of the Kingdom among the People of the Jews, while Jesus Preached in their Synagogues throughout all Galilee. So again, Mark 23. Jesus went about all Galilee, Teaching in their Synagogues, and Preaching the Gospel of the Kingdom. Likewise in Matth. 9. 35. Jesus went about all the Cities and Villages Teaching in their Synagogues, and Preaching the Gospel of the Kingdom. The Scripture tells us of *Preaching the Son of God*, Jesus Christ, among the Corinthian Gentiles, 2 Cor. 1. 19. So it tells us, Gal. 1. 16. of Preaching the Son of God among the Heathen, and of the Gospel which Paul saith he Preached among the Gentiles, Gal. 2. 2. So Eph. 3. Preaching among the Gentiles the Unsearchable Riches of Christ. For there are many [sa]ving] Conversions with Power, where the Lord hath chosen Jacob unto Himself; or (in the Change, Image, Feeling and Gospel-Experience) where the Lord hath chosen Jerusalem, which may be compar'd to grown and ripe Fruits. And there are many [Serviceable] Conversions of quite * another Kind in the Form which may consist in an Acceptance of the Doctrine of the Gospel, some or more of it as it happens, as the Apostle implies 2 Cor. 11. 4. by putting the Case of another Gospel which they had not accepted. Now accepting of the || Doctrine of the Gospel where
- Psalm. 135. 4.
- Zech. 3. 2.
- * Acts 1. 14, 15.
- || Matth. 7. 28.

doth not accompany the Salvation of
 the Gospel, may be compar'd to *Leaves*
 that Shelter and Protect the Fruits. And
 there are several Kinds of the *Serviceable*
 Conversions in [Form,] so the brighter
 and more *Evangelical* the * Form, still the
 more *Serviceable* is the Conversion. The
 Fruit of a || *Vine* doth more Good to the
 Apes in a Scorching Sun, than the Leaf
 of other Trees doth to their own Fruits,
 which may less need the Leafy Cover-
 ing. Now the || *Doctrine* in the common
 use of it hath been made Useful, and
 may be made of special Use again to some
 of the Elect of God, or the *Children of Ja-*
his Chosen, through an External Accep-
 tance of the [Doctrine] among the *Non-*
Elect Party. These likewise of the *Non-*
Elect may serve, in God's Purposes and
 Providences, to make a *Bridge*, for the
 Gospel to pass over more effectually unto
 the *Chosen* Number. God may
 make use of 'em to take the common Clu-
 ster in the Garden of Nuts among Scholar-
 Preachers, thereby to carry the Ker-
 nel still farther on, where it profits the
 more, as it's strip'd both of *Case* and
 all. Therefore the Gospel ought to be
 preach'd to [All] to maintain it's * *Ortho-*
 doxy, where yet it's *Salvation* doth not
 come. There was need of the *General Na-*
 me and common Reception of the *Doctrine*
 of Christianity in the World to a common
 end. Hence the Gospel was Preach'd A-
 postolically in whole || *Provinces*, as like-
 wise in the *Cities*; when they had Preach'd
 the Word in *Perga*, they went down into *Atta-*
 nolia, as the Witness is, *Acts* 14. 25. And so
 must go on still ordinarily in that Cor-
 (or outer Rind) and Visibility of the
 shar'd

* Mark 1. 27.

|| Psa. 80. 8.

|| Isa. 28. 9.

|| Psa. 105. 6.

Song. 6. 11.

* Acts 9. 20.

|| Acts 10. 37.

with
 Extra. 31. 8.

- Doctrines among the *Non-Elect*, as well among the *Elect* of God. It was at first Useful, to maintain the * *General Belief* of *Messiah's* Coming; and his Dying for Sin; and that God was in Christ reconciling the World to himself; i. e. was taking off the *Common Enmity* of the World, both of *Jew* and *Gentile*, against this Doctrine of *Messiah*; and so was bringing the World promiscuously to Himself; as the General Reception of the Gospel-Truth. Hereby his own *Elect* have been more outwardly * *Shaded and Covered* by Men embracing the Common Doctrines of Salvation, than a *Handful* of 'em could have been in any Town or Countrey, in the Time of Open and *Pagan* Persecution. And by such a General Reception of the Gospel keeps up the *Common Interest*: For there is a great deal of Christ fitted to the Reasonable Nature. He is the true Light that lightens every Man that comes into the World. He is the Head of Nature, the Ruler of Nature, &c. Now in the common Rational Acceptance of Christ, there was room for [Nature] in common Light and Grace of || Reason, in Temper, Largeness of Intellectual Capacity, and the other Endowments and Human Qualifications [thereby] to stoop to Jesus Christ professedly and externally, and so to exalt him Nominally, many Men's falling in with the Surface of the Gospel, and by espousing the || *Outside Face* of the Christian Religion: So it tended under a Wise and Providential Management, in the Hands of Him that hath managed all Things for himself; yea, even the World for the Day of Evil, to fulfil the Scripture. For Thus; the Kingdom of Heaven is likened to a Net that was cast into the Sea, and gathered up of every Kind, which when it was full, they
- Luk. 3. 3, 4. with Verses 6. 16, 17.
2 Cor. 5. 19.
- * Psa. 80. 10.
- John 1. 9.
- || Prov. 20. 27.
- || Heb. 6. 6.
- Prov. 16. 4.

But no Offers of his Grace.

III

shore, and sat down, and gathered the Good Vessels, but cast the bad away, Matth. 13.

48. Now then, we are to Preach the Doctrine and Witness of Christ with Expectation of Fruit according to a *Doctrinal* Profession: and that many brought in Profession may serve for an * *Outward Defence* * 1 Tim. 4. 13.

the Works of Providence round about the Lord's Own: For so it may be done, Preaching the || *Doctrines* and Record of || Mark. 12.

Gospel in the more Serviceable Forms 38.

the Truth to all within the Sound, and all that usually come in and go out among us. But we must Preach the Eternal Duration of the Gospel more Discriminately by the Lord's Hand, to gather together his Elect Mark 13. 27.

in the four Winds: And that as the Spirit works in them savingly to believe on Jesus Christ, and * *Guides* them to this Eternal * Rom. 8. 14.

if the Spirit of God owns us Power to gather together his Elect, under our Power, as the * *Angels* shall collect their * Matth. 24.

Angels, and gather his Elect together, at the 31.

next Day. We must now Preach in such Discrimination of the Power from all the Powers, as the Spirit of God will own our Preaching for the Elect's Sake, who have already perhaps most of them accepted of Christ as to have built their || Out- || 2 Pet. 2. 1.

works of Profession. For as to outworks now among Professours they are for the most part * *extensively wide enough*: We want * 1 Tim. 1.

more of the Inworks. We wait for more the Special Power to go along with the Common Form, as once there wanted common Power to cause the || *Common Form*. || Luk. 8. 13.

there wants no Power to cause the Form, because not only Education and Custom, the Liberty of the Day, have made it Common Fashion. Moreover, as to the

- the Outworks rais'd in all Ages out of the meer *Doctrine*, where the *Salvation* into Christ Jesus (the true Gospel-Ark) hath
- * Joha 6. 66. * *not accompany'd* it, the *Doctrine* alone hath been sufficient to advance an *Outer Court*. Which likewise in the several Ages of God's purifying and *trying* Dispensations hath been made serviceable to the *Inner-Court-Change*. For God will raise *Outworks* to Beautify
- ¶ 2 Cor. 6. 1. and protect the || *Inworks*. By this means the *Jews*, thro' a long Process of Time have been able to see, that the *Nations* of the *Western Empire* have been as much outwardly Devoted in Zeal to *Jesus Christ* as [Their Nation] had once been outwardly Devoted in Zeal to *God*, as to his Temple, and the Law of Sacrifices. Hence they have seen how *Messiah's* Interest hath visibly grown to an Advance of Worldly Glory, which They, as Men, might somewhat judge of; since once they imagined in their * *Angry Fore-Fathers*, that it could never have risen to so Honourable a Pitch as in a little Time it was brought. Again both *Jew* and *Pagan* have necessarily seen that there is such *Outward Substance* in the
- * AAs 13. 12. * *Doctrine of the Lord Jesus Christ*, as that all along it hath yielded a great Foot-hold to the Common Steps of *Christianity* whereby Multitudes, notwithstanding the First Persecutions, have both *Naturally* and *Rationally* embrac'd it. And so the *Christian Religion* in the Success of it hath weigh'd down the || *Jew*, and weighs against a great Bulk of the *Pagans*. And yet this Advantage is Short of what the *Elect* of God have been brought unto in the Gospel, by the *Effectual Operations* of the *Spirit*. For these have inwardly partook of God's *Salvation*, whilst others have
- (AAs 19. 17.

ed but in [some] of the Christian
doctrines], according to the *common* Lot.
as it appears, why the *Doctrine* of Sal-
vation ought to be || *Preach'd to all*: in || Luk. 16. 16.
pect of *God's Wisdom*, and *Christ's Right of*
governing, also in respect of the *Common*
Advantages to the Interest of Christ in the
world, which are reap'd thereby:

I argue for Preaching the Doctrinal
Port of Christ unto all, separately from
revelation of the *Arm of the Lord*; as *Isaiah*
linguishes, or distinct from the *Salvation* in Isa. 53. 1.
Doctrine to * *the Elect*, from the Per- * Mat. 24. 24.

Advantages that accrue unto Men by
meer Doctrinal Believing of the Gospel,
t of a Vital, and Evangeliz'd Believing
Christ Jesus. — And this I argue
a further Resolution of the Question
w must we *Preach* Grace, if we do not
Grace to Sinners?] The Preachers of
Gospel must Preach the || *Doctrine*, tho' || Luk. 4. 32.

ome short of the *Salvation*, and where
Salvation doth not belong. There are
Temporal Advantages to the meer Doctrinal
eivers, which the Lord doth bring along
their || *Outward Acceptance* of the No- || Mat. 14. 19.
of the Gospel. Where God sends the
pel of the *Kingdom*, it is not in Vain.

Doctrine we are assur'd shall be receiv'd
many; and Doctrinal *Advantages* in Gifts,
ming, Reputation, and Rewards of
mon Usefulness to be receiv'd in this
shall Crown the *Outward Reception*
; and that far beyond the *Measure* of
* *Outward Things* in this Life which * Luk. 16. 25.

be given to the Receivers of the Sal-
m its self. *Protection* is a constant Fruit
ne outward Reception of God's Messa-

A common Faith that hath entertain'd
Doctrine has sav'd Nations from many

common Judgments ; it hath repriev'd the
 from *National Calamities*, as the Favourable
 Consequence of a *Natural* Entertainm
 of the Gospel-Truths. This *Natural*
 ceiving the [Doctrin] of the Gospel, and
 the Temporal Fruits of it in the Divine
 Providence, hath been much like the
 Mat. 12. 41. *tural Repentance of Nineveh at the Preach*
 of *Jonas* ; and may be compar'd unto
 || Jon. 4. 11. || *Sparing of that Great City* some consid
 ble Space of the *Forty Years*, which are mea
 by the *Forty Prophetical Days* in that
 Jon. 3. 4. *sage, Yet Forty Days, and Nineveh [had]*
overthrown : At the End of which Days
 Years, *Nineveh* was appointed to be o
 thrown, for the Wickedness that had p
 already. And albeit the *Ninevites* o
 the Limits of the Prediction for *Forty*
tural Days, in which Space the Threat
 Overthrow not coming to pass, as they
 prehended it at *Forty Days* End, they
 turn'd to their wonted Wickedness ; and
Nineveh was destroy'd to purpose, acco
 ing to the true Intendment of the Lord
Jonah's Preaching ; even at the End of
 ty *Prophetical Days* ; which Destruction
 read of in the *First* and *Second* Chap
 of *Nahum*, containing the Substance of
Fearful Overthrow of that City. A com
 Reception of the Truth of the Gospel
 sheltered *Nominal* Christians from the
 ous Seizure of the *Infidel* Nations, and
 been bless'd to an Expulsion both of
Turks in *Germany* and of the *Moors* in
 So great Numbers of Doctrinal Belie
 have been protected for the Sake of
 Doctrinal Believing among our selves
 the Lord hath rewarded that Doctr
 Faith in this Life by the Conservator
 our *Publick Liberties*, which a meer

of the *New-born*, scatter'd through this
 Northern Branch of the Isle of *Great Bri-*
n, could never be supposed to have en-
 d, without the *others* who make the
 greater Figure. So the more extensive-
 the || *Doctrine* and Testimony of Grace || Mark. 4. 2.
 receiv'd in every *Congregation*, the more
 d pours out the *Fruits* of that *Doctrine*,
 d blesseth the *Substance* of a *Congrega-*
n, to enable Men for the Maintenance of
Grine and *Ordinances* in the said *Assem-*
. The Elect in all Nations call'd *inward-*
 without a vast Number of others call'd
wardly to be lodg'd in the Outworks of
n, would be swallow'd up in this World,
 cause of the abounding Wickedness of it,
 re it not for so many *Thousands* of others
 ere the Gospel comes, to temper the
 nmon Profession, and || *allay* the Prodig- || Mat. 22. 33.
 Enmity that is in Man against the
ereign Grace of God. So a common Pro-
 ion may bring the *Peace* of *Man* to Men,
 ich hath also many [common] Advan-
 es; where yet the *Salvation* of the Go-
 l doth not come as the *Peace* of *God* in Phil. 4. 7.
 ir own Souls unto them. Peace with
 Times, and Peace from the common
 Series of War, may be the Fruit either
 Countenancing, or of entertaining the
trine of the Gospel. On the contrary,
Romans destroy'd the *Jews*, over whom
 they had had no Power, if the *Jews*
 embrac'd the [common] *Doctrine* of
Isiah.

I argue from the *Justice* of God that
 t be glorified upon || *Refusers* of the || Prov. i. 24,
 nd [Doctrine] of Salvation; when that 25, 26.
trine hath been Preach'd among 'em and
 cted. And this also I argue in defend-
 the Preaching of the Word to all,

- Rom. 8. 33. while the *Salvation* in the Word is to be Preach'd to *God's Elect* alone ; for a further resolving the Question, How must we Preach Christ, if we do not Offer him, and tender *Salvation* unto Sinners ? The Doctrine is to be Preach'd with an Eye to God.
- * Acts 28. 26. * *Justice* upon Despisers. It's also to be [Preach'd] boldly, as *Saul* Preach'd at Damascus, Acts 9. 27. though the *Salvation* cannot be [Offer'd]. We are to bear a Testimony of the Word of the Lord, though it bring *Justice* upon Men for their Refusal. Our Work is to testify of Christ to Men. *Acts* 25. When * *Peter* and *John* had testified and Preach'd the Word of the Lord, they returned to Jerusalem, and Preach'd the Gospel in many Villages of the Samaritanes. When an Assault was made both of the Gentiles and also of the Jews with their Rulers to use * *Paul* and *Barnabas* despitefully, and to Stone them, (saith *Luke* his History of the Matter) *Acts* 14. 5, 6, 7. They were afraid of it, and fled unto *Lystra* and *Derbe*, Cities of *Lycaonia*, and unto the Region that lieth round about ; and there they Preach'd the Gospel. We can't suppose the Gospel could be Preach'd in whole || Regions, but the Justice of God would meet with Provocation enough among Contemnners, Clamarours, Christ-Opposers, to send forth his Word as upon the Heathen, which hath compassed them as Stubble. The Kingdom of God is to be Preach'd only where it hath met with Success, but in other Places also : As Christ said *Luke* 4. 43. I must Preach the Kingdom of God to other Cities also ; for therefore I am sent. And no Question but in such a variety of Places the Gospel Preach'd doth
- * Acts 8. 14. 25. When * *Peter* and *John* had testified and Preach'd the Word of the Lord, they returned to Jerusalem, and Preach'd the Gospel in many Villages of the Samaritanes. When an Assault was made both of the Gentiles and also of the Jews with their Rulers to use * *Paul* and *Barnabas* despitefully, and to Stone them, (saith *Luke* his History of the Matter) *Acts* 14. 5, 6, 7. They were afraid of it, and fled unto *Lystra* and *Derbe*, Cities of *Lycaonia*, and unto the Region that lieth round about ; and there they Preach'd the Gospel. We can't suppose the Gospel could be Preach'd in whole || Regions, but the Justice of God would meet with Provocation enough among Contemnners, Clamarours, Christ-Opposers, to send forth his Word as upon the Heathen, which hath compassed them as Stubble. The Kingdom of God is to be Preach'd only where it hath met with Success, but in other Places also : As Christ said *Luke* 4. 43. I must Preach the Kingdom of God to other Cities also ; for therefore I am sent. And no Question but in such a variety of Places the Gospel Preach'd doth
- * Acts 13. 50. with
Verf. 51. and Acts 14. 1. his History of the Matter) *Acts* 14. 5, 6, 7. They were afraid of it, and fled unto *Lystra* and *Derbe*, Cities of *Lycaonia*, and unto the Region that lieth round about ; and there they Preach'd the Gospel. We can't suppose the Gospel could be Preach'd in whole || Regions, but the Justice of God would meet with Provocation enough among Contemnners, Clamarours, Christ-Opposers, to send forth his Word as upon the Heathen, which hath compassed them as Stubble. The Kingdom of God is to be Preach'd only where it hath met with Success, but in other Places also : As Christ said *Luke* 4. 43. I must Preach the Kingdom of God to other Cities also ; for therefore I am sent. And no Question but in such a variety of Places the Gospel Preach'd doth
- Exod. 15. 7. as upon the Heathen, which hath compassed them as Stubble. The Kingdom of God is to be Preach'd only where it hath met with Success, but in other Places also : As Christ said *Luke* 4. 43. I must Preach the Kingdom of God to other Cities also ; for therefore I am sent. And no Question but in such a variety of Places the Gospel Preach'd doth

where the open *Refusers* dwell. *Christ*
 at *thorow the Towns Preaching the Gospel,*
 ke 9. 6. Now when the Gospel is Preach-
 in any Town or Countrey, Fame car-
 the *Tidings*, and tells Men by hear-say
 at the Doctrine, or Report is. The Mes-
 e brought is soon broach'd, and dis-
 s'd in all our Coasts. The Errand comes
 k'd with * *Heavy Tidings*, to condemn * 1 Kings 14.
 generation of Gain-Sayers in *Chorazin* and 6.
bsaida, as well as comes purely with Luke 10. 13,
 d *Tidings* to delight the Lord's *Jerusalem*.
 e [Doctrine] and Witness of *Christ*
 nes to all, and Principally comes on the
 and of *Salvation* to God's Elect, to bring
 true *Efficacy* of that *Eternal Redemption* Heb. 9. 12.
 ich is in *Jesus Christ*: But yet derivative-
 from the Main Fountain of God's Pur-
 es, other Ends obtain. And while Men
 use and bespatter *Glorious Truths*, such
 uths as most exalt God in *Christ*, and
 st debase Man in Himself, some of the
 er Ends, even purposed by the God and
 her of our Lord *Jesus Christ*, are seen. It was 2 Cor. 11. 31,
 e said of *Christ* himself, for the Glori-
 ng of the *Justice*, as well as setting forth
 Mercy of God, *This Child is set for the* Luke 2. 34.
 and *Rising again of many in Israel*: And
 a Sign which shall be spoken against. Of
 ich Words I can truly say they are a
 xt that God the *Spirit* hath marvellously
 d to *strengthen* my own Faith in *Christ*!
 If it was once so with *Christ*, I do not
 nder if it was still so with any *Book* or
 mon that doth most eminently exalt him!
 e Righteous End of bringing the Gospel
 a Place is the *Condemnation* of the Ene-
 es and Opposers, who stand up against
 Doctrine. For as to the Main and Essen-
 Points of the || *Doctrine of Christ* and || Mark 11.
 H 3 Salvation, 18

- Salvation, they are made out so plain in God's Word, that when made out agreeably, by Preaching according to the *common Light* of the Word to interpret them, none can well deny them. For which Cause Non-Elect *Wranglers* and Refusers of the said * *Doctrines*, in which the Salvation comes to a *Rufus chosen in the Lord*, or to an * *Elect Sister*, are righteously condemned for the *hard Speeches* which are spoken against them. The Lord knowes what a Sermon sometimes, and what the very *Title-Page* of a Book that exalts Christ more than *Flesh and Blood* may desire to hear of, have extorted from the Mouths of Men in this Kind! All which hath been || *taken in Short Hand*, and being written in Heaven, will one Day be produc'd out of the *Myftical* * *Character* against them! A Refuser of the *Doctrine* of Christ dies with the greatest Aggravation under the *Law of Works*! The *Doctrine* will come in as a *Swift Witness* against such as reject it, whether they be *Opposite Preachers* or whether they be incensed *People*. For there be of *Both* sorts whom *Satan* stirs up against some of the *Eminent Points* of the Gospel, yea, against the *Frame* of the whole Gospel; Some Men being not able to endure it, because the *Wisdom of God in a Mystery*, confounds their own || *Darkness*. It is no Difficulty to produce Individuals of these Sorts, who are mounted up to a very High *Profession*. Howbeit, I am to Preach every true *Doctrine*, as *Christ Preached in the Synagogues of Galilee*, though the *Mystery of Godliness*, as the alone Foundation of the *Practicals*, will be surely despis'd in *Galilee* and in every *Synagogue* will be spoken against. This now is a *Way of Preaching* in which God is glorify'd, tho' it be Eventually in the
- * Acts 4. 2.
Rom. 16. 13.
* 2 John 13.
Jude 15.
- || Psal. 30. 8.
- * Dan. 5. 25.
- Mal. 3. 5.
- 1 Cor. 2. 7.
- || Rom. 11. 8.
- Luk. 4. 44.
- 1 Tim. 3. 16.

Condemnation of many, who have flaut-
the very || *Doctrine* and Record that || *Ad. 14. 4. 5.*
h arriv'd at their City, Town, Or Village :
ewise, it will more triumphantly con-
nn the * *Assembly of the Wicked* who have * *Pla. 22. 16.*
ther'd themselves together, not to *answer*
but **PROTEST** against it : As for
e *Salvation* in the *Mystery* or *Doctrine*,
it's a *Free Gift*. The Lord bestows it, *Rom. 5. 15, 16.*
on whom he sees Meet. And these whom
wills to possess it, are the *Jesurun*, or the
right, whom he hath chosen, and whom by *Isa. 44. 20.*
e Gospel he effectually Calls into it. But
e *Doctrine*, as another Thing than the
vation, is to be reach'd out to the *Mini-*
s and the [People], *Whether they'll hear,*
Whether they will forbear. Because the *Ezek. 2. 7.*
ctrine, or Report, reached home unto
em will have some *sure* Effect to the Glory
God upon them. And if that Effect be the
lorifying of God's *Justice*, to aggravate
e Torments of those || *Haters of God* in the
Doctrine] who do not belong unto the || *Rom. 1. 30.*
ord, then the Gospel of the Kingdom is not
reach'd in vain. For this is an End which
ust be obtain'd against the wicked, who
ve Eyes to see, and see not, Ears to hear, and
ar not : As well as God's *Mercy* to be glo-
fyed is the *Other* End, in those to whom
e Spirit makes it effectual for *Strength*, *Com-*
rt and *Salvation*. By this it appears, that
nners who Neglect the *Doctrine* of Christ,
y slighting him either upon the *Cross* or
pon the *Throne*, By neglecting the *Person*,
t despising the *Officers*, by denying the *Di-*
mity, or stumbling at the [Antient * Glo- * *Dan. 7. 9.*
y] of the *Humanity*, which broke out into with
pen Apparitions of the God of Israel as the *Verf. 22.*
lory-man, *Exod. 24. 10.* They will each
ne have a Dreadful Account to give unto
H 4 Him

- Acts 17. 31. Him that will Judge the World in Righteousness by that Man whom he hath ordained, and
 * Isa. 6. 1. whose * Glory hath been [open'd] in God raising him from the Dead. We Preach the
 * 1 Cor. 2. 7. * hidden Glory of the Man Jesus, since God hath now open'd that Heavenly Glory in the
 * Isa. 6. 9. Scriptures. We * tell all Men the [Glory of the Man! Ezek. 1. 26. For indeed he is often called the Man, 1 Tim. 2. 5. Zech. 13. Judg. 13. 10, 11. Ezek. 47. 3. Psa. 80. 11. Ezek. 10. 2, 6. Zech. 6. 12. * Ezek. 40. Dan. 12. 6. Ezek. 9. 3, 11. Zech. 1. 10. Luke 3. 1. And this Man, Isa. 66. 2. Mic. 5. Psa. 34. 6. Mark 15. 39. Acts 13. 23. Heb. 10. 12. Acts 13. 38. Heb. 3. 3. 7. 4. 7. Heb. 8. 3. 10. 12. Thus the Holy Ghost hath [honour'd] him under that very Character of [Reproach] which he had suffer'd by his Adversaries; as appears, Acts 5. 37. John 19. 12. Acts 5. 28. John 18. 40. Mark 6. with Math. 13. 54. 56. Other places all make it appear, as John 6. 52. Math. 27. 43. John 18. 17. Luke 23. 18. John 18. 29. Luke 19. 14. John 7. 15. and Verse 27. Luke 15. John 11. 37. and Verse 47. John 9. 16. and Verse 24. Luke 7. 39. and Mark 2. 7. We believe into his whole Person * God-Man Rom. 9. 5. Heb. 1. 6. 8. tho' some have believ'd and confess'd his [[Humanity,] Messiah, who had no Understanding or Belief of his [Divinity;] so John 7. 31. and Verse 46. John 9. 33. and John 10. 41. We tell all Men, I say, the Glory of the Man as Joseph said unto his Brethren, you shall tell my Father of all my Glory you have seen in Egypt. For Christ's sake, and for Zion's sake, we cannot hold our Peace. We tell all Men the Glad Tidings of the Everlasting Love of the Father in the Glory of his Son Jesus! We * tell all Men of the Glory of the Man
- ¶ * Fore-Appearances of Christ who is God and Man, as Gen. 31. 11, 13.
- * Lev. 17. 4. with
 Exod. 34. 5. and
 Exod. 33. 9. and Exod. 19. Ver. 18, 20. with
 Acts 7. 38.
 Gen. 45. 13.
 Isa. 62. 1.
 Jer. 31. 3.
 * Isa. 48. 20.

an, that it was a Glory before Time, and
 Glory hid with God! We proclaim to all,
 the Glory and * *Preheminence* of the Man, * Col. 1. 18,
 cloth'd with wonder under the Old Tes- * Dan. 7. 9.
 tament, and *Fore-Appearing* to give most and
 certain Notices of the New. We Preach Dan. 12. 7.
 the Glory of the Man, as *Alpha*, and his Rev. 1. 8.
 glory as *Omega*. For he is the *Beginning* of Rev. 3. 14.
 Creation of God, and the *Ending* of all the
 works of Wonder! They are begun and
 finish'd in him. They run on apace to an
 even Consummation of the * *Glory-Union*, * Joh. 17. 21,
 the Works run on thro' the Channels of 22.
 redeeming Love into the Ocean of Eternal
 wonders, and the Bosom of Everlasting
 peace! We tell all Men that Christ, as
 Mediator, is fitted to *overlay* our Study || Gen. 32. 29.
 and Knowledge of the Glorious *Triunity*; for with
 as we still keep *Christ* in our Eye, as we Judg. 13. 18,
 as in our Thoughts thro' Him into the &c.
 knowledge of * *God*. So that albeit God * 1. Kings 22;
 with a *First nature*, before he receiv'd on 19.
 in his *Second Nature*, or the Nature of
 Christ in God: Yet as a *Believer*, I must pass
 my Thoughts thro' *Christ*, to discern and
 upon that first nature of God. Other-
 wise, I am a Natural *Deist*, and act as a
 or, proud, Dead * *Philosopher*; But un- * *And yet this*
 this vain Application of my Thoughts is the common
 God in the Darknefs of *Gentilism*, I am War of our Sy-
 thing of the *Christian*. And albeit Men stems, and Bo-
 still at the *Antiquity* of the [Human Na- dies of Divini-
 ture] of Christ, and loose Themselves in ty.
 their [own] Notion about a *Real Incarna-*
 tion of Christ, resolving to lean upon the
 staff of *Philosophy* in this Matter, instead of
 leaning upon our Beloved: Yet it's plain to Song. 8. 5.
 that believeth, that Christ's Humanity
 is real, really rich and glorious, John 17. 5.
 was the Foundation of the World, and a real
 blessing

- * Heb. 13. 8. Blessing of the Church under the * Old Testa-
 2 Cor. 8. 9. *tament, and for our sakes really became* *por*
 with under the New. His *Fore-Appearances* (*for*
 Phil. 2. 5, 6, 7, I reject that most Scandalous Word of *mol*
 8. Authors, *Præludium* in the Business, Sug-
 gested from the Stage, and not from the
Spirit of Christ) under the old Testamen-
 were *real*, and not Imaginary. Christ was
 || Joh. 12. 41. no || *incomplete* Christ, tho' not come *in*
the World under the old Testament. The
 Human Nature was *fæderally* compleat in
 Him, Body and Soul, as The Great Exe-
 * Eph. 5. 30. *plar, * Pattern and Draught of our Nature*
 from him. Nevertheless, the Humanity of
 * Prov. 8. 23. Christ was not after the *same manner*,
 with it was in the Times of his * *Descending*
 Eph. 4. 8, 9, from Heaven and his Open *Incarnation* from
 10. the *Womb*. His Humanity was *Spiritual*
 real under the old Testament, tho' not
 palpably real till the new. He was *before* the
 Substance of the *Mannah in the Wilderness*
 and so was the || *Super-Essential Bread*
 John 6. 31, &c. Heaven, even as the Lord's Prayer, *Mat*
 || John 3. 13. 6. 11. teacheth us; And he was infallible
 Pla. 80. 17. as the *Man of the Right Hand*, the *Bread*
 * John 6. 51. * *in Heaven before his Descent, or before*
 with he came down from Heaven. As *Joh. 6. 38*
 Pla. 78. 25. And largely made out in my other Book,
 the Glory of Christ unveil'd. The Human
 Nature of Christ was a *Spiritual Body* in the
 Old Testament, as it was a *Natural Body*
 in the New from a *Supernatural Cause*.
 * Prov. 8. 22. was a *Subsisting Humanity* * *before Time*
 and it was an *Existing* and *Pra-existing* Hu-
 manity in the Times of the old Testament.
 It was *Subsisting*, as it stood Personally
 God the Son. it was *existing* and *pra-ex-*
isting, as it stood forth (from Christ's *se-*
subsisting with God) to be seen by Men, and
 || Exod. 33. 23. stood forth to be so seen in Christ's || *For*
 with
 Gen. 18. 1.

appearances of the old Testament ; while
 Body was Spiritual and * *Super-Cælestial*, * Luke 11. 3.
 such as was every way fitted to give
 ing to the Shadows of the Law : For
 these were all necessarily younger than the
 dy of Christ that was cast upon them, or
 m which * *Body of Christ* the Shadows * Rom. 16. 25.
 the Law fell. Now A.S. this *Præ-Exist-* with
 e was peculiar to Christ, because of 1 Cor. 2. 6.
 e true *Fore-Appearances* of his Incar- and
 tion, so it confirms it unto Me, that Eph. 3. 9.
 gen's Hypothesis about the common
 e-existence of Souls, was his Dream
 m the Schools of *Plato* : Because it is *Es-*
 ial to all *Præ-existence*, that there be a
 e-appearance. But this Reality was pecu-
 to Christ's Human Nature, as a || *Fore-* || Exod. 33. 23.
 play of the Future Incarnation from the
 omb of the Virgin palpably, and hath
 er been Common to all Souls in general,
 he *Platonists* and *Origenians* have asserted.
 ell, we tell all Men of the * *Ancient Glo-* * Gen. 1. 25.
 of the Human Nature of Christ, and of with
 Everlasting Love of the Father to all the 2 Cor. 8. 9.
 ft of God fæderally in him. We tell
 e Things from the * *House-Tops* ! And * Mat. 10. 27.
 we gather but *Handfuls of Corn*, yet
 Fruit thereof shall shake like *Lebanon* ! We Psa. 72. 16.
 Men, *Light is come into the World*, and John 3. 19.
 Men love *Darkness* rather than *Light*, be-
 e their *Deeds are Evil*. We tell Men
 in the very *Preaching* and *Professing* at
 Day, there's a *Neglect of the Great Sal-* Heb. 2. 3.
 on. Poor Creatures neglect *Christ* who
 he Great and Only *Salvation* of God's
 st. For indeed the Words there in the
 ad of the *Hebrews* are but an *Applicati-*
 of what the *Apostle* had opened of the
 erson and *Righteousness* of *Christ* in the * Heb. 1. 2, 3.
 er Chapter. We tell *Sinners* how
 Dreadful

- Dreadful it is to be Refusers of the Doctrine or Report of Christ, in their not submitting unto this Point of Truth, the [Doctrine] of *Supremacy*, to wit, that God is the *Master* of his * *own Grace*, and that he calls out whom he will to partake thereof among us. We Preach that there is a
- || 1 Cor. 15. 11. || *Operation of Power* under the Doctrine to discover by an Effectual Call who are God's Elect. We teach Men, that there's an aggravated Condemnation upon the Refusers of the *Doctrine*. That this *Doctrine* comes to all; that *Salvation* comes in and by the
- * Mat. 26. 28. Doctrine to * *many*, and is put into every
 Acts 9. 15. *Chosen Vessel*. We declare to Men, that the Refusers of Glad Tidings are such as put away from them the Doctrine of Jesus Christ, and put a Slight upon the Doctrines of the Highest Grace. We Preach the Truth of God, while some [call] it *Error*, but never went about laboriously from God's Word to [prove] it *Error*. We Preach
- 1 Cor. 2. 10. *the Deep Things of God*, while Men pretend to fathom them, and tell it up and down any where, to Friends or Enemies, all the way one to Them, that these Mysteries of Christ are because they do not relish with Their Carnal and Prejudic'd Spirits, are || *Here*
- || Acts 24. 14. || *Blasphemy, Delusion*, and count our Message Damnable. Oh! But when it is found to be otherwise, what will become of Men
- Jam. 3. 6. *Tongues* that have been set on Fire of Hell. How will Men be horribly afraid, who have let fly their *Passions* against the Lord Himself, because he was Man before Adam
- Isa. 33. 14. *Fearfulness* will surprize the *Hypocrites*, that pretend to believe in Christ Crucified and humbled, and yet reject his *Condescension* from the Womb and Cross from that High and
- * John 6. 62. * *Exalted Throne*, where the Son of Man
- with
 Isa. 6. 1;

Lord from Heaven, or Man of the Right
 and, was set up before! Besides, how ma-
 Hypocrites have we in Zion that will
 have *this Man* to reign over them! For
 I know of *Five Hundred* Pulpits, even
 our *Dissenters*, there may not be *Five* and
 erty of them, that in fulfilling their Mi-
 try, do ordinarily call him *the Man*, or
 eak of him as *this Man*! How many Co-
 rds have we in Zion, who refuse to re-
 ve Christ joyfully, and take up all from Luke 19. 6.
 s Green Firr-Tree in whom our Fruit is Hos. 14. 8.
 and! Especially, when they have climb'd
 the Sycamores of their own Wisdom,
 th a wanton Design upon the Top of
 eir Parts, to take their Prospects of Christ
 Curiosity! They never yet in Temptation,
 erty of Spirit, Sense of Sin dwelling in them,
 r true Humbleness of Mind, heard the Voice
 Christ (that bids every Self-confident
 mber whom he || *saves*, to come down) || Luke 19. 9.
 ling them to *make haste*, and receive
 m as their own! How many Faithless
 eachers, who dare not Preach Christ ac-
 rding to the Top and Measure of their
 ight! Oh! Such a *Rich Man* that I am most
 olden to, will be offended, if I speak out
 that God shews me of his || *Counsel*! But Acts 20. 26.
 at do I think Christ will be, who is a
 eater Rich Man than the Poor Rich Man
 th You! Again, How many Reproachers
 d Despisers of a Full Christ! How many
 aters and Halvers of a whole Christ! How
 any Fighters and || *Disputers* against the || I Cor. 1. 20.
 rrist of God! It shall be more Tolerable for Mar. 11. 22.
 re and Sidon at the Day of Judgment; and
 ain, it shall be more tolerable for the Land
 Sodom and Gomorrah in the Day of Judg-
 mt, than for some of These whom the Lord
 ll surely make Examples! How dreadful
 will

- will their Condition be for sinning again the *Doctrine*, after all this Light of the *Gospel* which is broken forth !
- 1 Tim. 1. 11. *rious Gospel* which is broken forth !
- * AAs 12. 24. *Doctrine of Christ* breaks out * *more and more*. And it's Propheſſed of *Christ* who
- * Prov. 4. 18. *the * Path of the Juſt*, that he ſhall, as the *Path*, ſhine out *more and more* unto the *perfect Day*. And no wonder, for he is
- John 8. 12. *Light of the World*, and the * *Path of*
- * John 14. 5. *Righteous* too. Howbeit, Men grow *more Angry* at the Light, *more bitter*, *more content*, *more enrag'd*, *more Subtile* and
- * Jam. 3. 14, 15. *ning*, nay, as the Apoſtle ſays, *more * Devilish*, to ſupplant it than ever ! And [moſt] even of whom we are ready to
- the [beſt] do viſibly prefer their *Proffer*
- Rev. 14. 6. a [Preaching] of the *everlaſting Gospel*, to advance (Dreadful to be ſpoken !) a *Natural* and *Powerleſs Religion* in meer *External Motives* of Salvation, before and
- what they'll venture to ſay of the *Mighty*
- * AAs 5. 3, 4. *perations of || God the Spirit*, as *Comforter*, *Effectual Calling*, while they ſpeak of
- Things of God ! And where there is
- Sermon [Preach'd] to advance the
- Creation*, I fear there are *Twenty* Sermons
- * Rom. 10. 15. read, || *utter'd* and [offer'd], meerly to jog and then to bolſter up *Old Adam* !

Well then : I have been help'd to fix the *Diſtinction* of the *Gospel* into *Doctrine* and *Salvation* : And to ſhew that Both

* Eph. 2. 17, 18. * *Preached* to the *Elect*, and the *Form* alone, as to viſible *Interest*, is *Preach'd* to the *Non Elect*. Some Pains hath been taken to ſhew, How we muſt *Preach* the *Doctrine* and not *offer* it, nor *propound Salvation*. hath been alſo ſhewn how *Preaching* becomes a *ſure Means*, iſſue how it may as *Individuals*, of reaching *God's true End* of the *Gospel* of *Chriſt*, towards *all Men* where

ſoever

ver the * Gospel comes, whether the Hear- * Acts 8. 25.
 are the *Elect*, or the *Non-Elect*. For
 at Great End hath been declar'd to be
 gain'd thereby, namely the *Glorifying of*
 d's *Mercy and Justice*, on the one Hand,
 the saving with a || *Special Salvation* all || Phil. 1. 28.
 e *Elect* of God; and on the other Hand,
 securing the *Common Advantages of Pro-*
 vidence, which attend the Doctrine in a way
 Common Good, where there is a Denial of
 d's *Grace unto Salvation*. And thus, as the
 doctrine is taught the People, and the Do- Luke 20. 1.
 ine Preach'd to the mixed Multitude, we
 ve a General Resolving of the Question,
 w must we Preach the Gospel, if we do not
 r the Gospel? Why we must Preach the
 ighteousness of the Gospel [Doctrinally],
 n the Righteousness of God. Thus Christ Rom. 3. 22.
 clares of his Ministry, as it's represented
 the Person of his Type, Psa. 40. 9. I have
 each'd || Righteousness in the great Congre- || Rom. 3. 21.
 ion: Lo, I have not refrained my Lips, O
 rd, thou knowest. And for Proof that this
 spoken of David in the Person of * Christ, * Luke 1. 69.
 may depend upon the Witness of the
 ly Ghost in John 7. 14. and Luke 20. 1.
 ere the very Auditory, or Great Congre-
 ion is fix'd, as to Determine what great
 ngregation was principally meant. The
 Doctrine is to be Preach'd to All, but still || Tit. 2. 1.
 e Salvation of the Gospel is to be offer'd to
 ne at all. The * Offer of Salvation being * Isa. 29. 8.
 Means towards God's putting forth his
 wer so much as upon the *Elect* Them-
 ves. I have insist'd so much upon the
 rine of Christ as Separate from the Sal-
 ion, that now the Distinction is plain and
 controulable to Him that seeth the Son of John 6. 40.
 d experimentally, and believeth on him,
 ing known the Form of Doctrine, long
 before

- before he hath seen the *Mystery*, or felt the *Power*. For in Regeneration the Truth is said; *Rom. 6. 17.* to be a *Form of Doctrine whereto* [Ye] were delivered, as the Greek reads that Text Passively of the *Converted* εἰς οὗ πνεῦμα ὄντε τύπον διδασκῆς, into which *Type*, or *Style*, of *Doctrine* ye were delivered: Tho' the *Translation*, || not seeing the *Mystery*, is contented to read it Passively of the *Form* it self, as to say the *Form of Doctrine which was delivered to* [You].
- || *Isa. 29. 11.* likewise, who hath the *Love of God dwelling in him*, hath far more than the *Orthodox Doctrine* of the *Love* abiding in him. And
- * *Rom. 5. 5.* this *Indwelling Love*, because of the * *Spirit* of *Christ* who upholds it, is a *Strengthening Experience* in the *Soul* concerning *God's Grace*: And so will cause a true Believer faithfully to prefer *God's Honour* in the *Gospel* to all other *Interests*. *God's Thoughts and Ways* are *Honourable*, while they debate our own *Thoughts and Ways*. And He that is *Practically* in his own *Heart* led in to the *Truth of God*, will see a large Field of the *Doctrine of Christ* to *Preach* at all *Times* faithfully, and will be contented to *Preach the Doctrine*, and not trust in *Living Words that cannot profit*, in the *Common Flattery of Offers and Proposals of Salvation* on to all unto whom *God* calls him to *Preach the Gospel*. We should take heed of a *Blind Arrogance* in the *Pulpit*! We are to eye the *Fruits of our Ministry* under the *Operations of the Spirit*, and not entertain a *Fruitless Philanthropy*, or a *Love of all Men to Salvation* in their *Individual*. We ought to have a *Fervent Love* for *Christ's Body*, but not a *fond Love* for the *Members of a Harlot*. We are to take heed to our *Spirit*, lest while we offer *Salvation*
- 1 John 3. 17.*
- Isa. 55. 8.*
- Jer. 7. 8.*
- 1 Cor. 6. 15.*

we deal treacherously against the Spouse Mal. 2. 15.
 Christ, in not *Preaching* so much as *Edu-*
cation unto Her. We have *Field-Room*
 enough in *Doctrine* to deliver all our Holy
 Bands, if the Lord be pleased to make us
 wise to know, and Faithful to keep our
 Bounds. The Lord guide the Steps of
 Ministers, so as they may not *err in Vi-*
nor stumble in Judgment, by making the Isa. 28. 7.
teaching of Doctrine and *Preaching of Sal-*
vation in the *Doctrine* to have Both One
 Object, and to be Both of one Latitude.
 The Lord enable all his Ministers to *Preach*
 directly, and while they *Preach* the Gos-
 pel not to *Propound* it as an Offer: But
 teach the *Gospel-Doctrine* to all, and *Preach*
Salvation of the Gospel with their
 Mouths * set *Salvation-wise* upon the Elect * Psa. 108. 1.
 God alone. Finally, the Lord grant, that with
 may neither rob the *Father's Gift*, nor Psa. 57. 7.
Spirit's Power, by degrading God's Faith-
 less into Man's Flattery. Amen, Amen.

C H A P. VI.

the distinct Resolutions of the Posing Que-
tion, How must we Preach the Gos-
pel to Sinners, if we do not Offer the
Gospel to Sinners?

III.

Need not speak much by way of Re-
 capitulation, I have so much to add by
 way of Enlargement. And yet I shall not
 fully reject all *Coincidence* neither. Well
 we must *Preach* the Gospel as the
 words of the Gospel are, and not as the
 words of the Gospel are not. We must
 I Preach

Preach the Gospel and lay open the Things of God, to the Glory of God *in* Christ, to the Glory of God *by* Christ, and to the Glory of God *thro'* him. *In him* ; in the Deeds and Settlements of God the Father. *By him* ; in the Purchases of Conveyance by God the Mediator. And *thro' him* ; in the Springs of Influence by God the Comforter : which Influences *thro'* Christ by the Spirit are quite distinct from all Matter concerning Christ.

1. We much Preach the Gospel as the Things of it are *in* Christ, by a Settlement of God the Father. We must Preach the Gospel so as to honour the * Father, and that as to his *Choosing* the Elect in Christ *before the Foundation of the World*. Here is a special Sort of Union in God's Act. Now Preaching the Gospel is carrying the Gospel mainly, as it stands in all Parts of the *Fulfilling of our Ministry*, with this *Election-Union*. [Offers] stand not with Election-Union. For tho' Men who talk of || Offers do [~~hold~~] Election faintly, yet very little I doubt it is, that they hold thereof in the Strength of *Christ*, and *live* by the Doctrine they pretend to hold, notwithstanding all the *Temptations* they have to drop it, as Men did for *Forty Years* of the last Century ; which did prepare Matters in this Generation for Men to *deny* Election and *hate* it in the present Day ; and very Few of the || Offer-Men who hold Election do seek heartily to take Part with God herein : But Men sleep and nod, till just while the Noise of a *Book* is got out that lays the * *Sleepy* Disease open among 'em, and in a *Few Weeks* it all wears off, and then to Nodding again. Whatever it be, it's plain that some who pretend to hold Election, do it but faintly ;
for

* Mat. 11. 27.

Eph. 1. 4.

Col. 4. 17.

with 1

Acts 20. 24.

Jer. 2. 19.

|| Rom. 16. 17.

* Mat. 25. 5.

for they insist not upon Election-Union, or the Election of Grace, as it was made in Christ Jesus. And then as if a Creature could be Chosen in Christ before Believing on Christ, and yet that there could be no Election-Union of that Creature, nor Justification; and other Grace given him [comprehensively] in Christ, before his Believing on him. In Christ is spoken in Scripture under a Diversity of Comprehending Phrase: as in Christ Jesus, 2 Tim. 2. 1. Thou therefore, my Son be strong in the Grace that is in Christ Jesus. In Christ, Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ; who hath blessed us with all Spiritual Blessings in Heavenlies [in] Christ. We have all the Spiritual Blessings in Heavenlies conferr'd upon us in Christ already. So 2 Cor. 5. 20. To wit; That God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them. 2. The second Phrase of the Holy Ghost to express it, is in the Lord, Isa. 45. 24. Surely shall one say, in the Lord have I Righteousness and Strength. 3. Another Phrase of it is, in Him. The Places are, 2 Tim. 1. 9. Col. 1. 19. John 1. 4. 2 Cor. 1. 20. Col. 2. 10. Eph. 1. 4. which Speech in Him is meant in Christ: And in some of the Places named it's meant of Election-Union, viz. 2 Tim. 1. 9. Eph. 1. 4. and Col. 2. 10. The Phrase in those Places imports a Distinct Mystery of the Union, beyond what the Mystery of it is in respect of Influential Union, or that sort of Oneness which we have in Christ by the Conveyances of the Life of Grace, when Faith comes. And that this Election-Union, the Root of all the other Unions, is so great and deep a Mystery of Grace, appears by what is said

2 Tim. 1. 9.

Justification of the Elect is in Christ before believing.

- of it in the same Phrase, *in Him*, in Two other Places of Scripture, *Col. 3. 3.* and *John 14 20.* *In Him* in the other Texts mention'd doth not strictly import the *Election-Union* of our Persons in Christ, but *something else* in Christ: Yet it's still *comprehension* of Phrase, as I design'd, that takes in the *other* Settlements of God the Father which he appointed in Christ, though they are distinct from the Election of our Persons *in Him*. Particularly, that Place *John 1. 4.* discovers that all Fulness of *Nature*, and the common Blessings of *Life* are * settled *in Him*. The other Place *Col. 1. 19.* Speaks more comprehensively, as the extensive Fulness of *Nature, Grace* and *Glory* dwells in * *Christ* by the Father's Settlements. Then *lastly*, that Text *2 Cor. 1. 20.* Comprehends the perfect *Unity, Harmony* and *Stability* of all the * *Promises* founded of God *in him*. Thus, as the Father's Settlements stand, all is sure in Christ. But now as to Election-Grace, the Father's
- * *Psa. 75. 3.* || Settlement makes us one in Christ, as the Union is a *Root*, or Radical Interest, that afterwards bears our Conversion. It's said *Prov. 12. 12.* *The Root of the Righteous yieldeth Fruit.* Who is the Root of the Righteous but *Christ*? The true *Messiah* is here distinguished from the *Wicked one*. For it's plain that all other Righteous Ones are first comprehended as Righteous in Christ, even as Branches in a Common Root that bears them. See *Isa. 11. 10.* with *Rev. 22. 16.* There is a Notable Comprehending Phrase in *Acts 26. 18.* *That they may receive Forgiveness of Sins.* This goes deep into the Mystery of the Pardon of Sin. For it takes
- * *Rom. 4. 25.* in Forgiveness, both as * prepar'd, without which it could not [be] Forgiveness, and For-

Forgiveness || *bestow'd*, without which it || *Acts 5. 31.*
 could not be [receiv'd]. *Receiving* it implies
 clearly that the Thing receiv'd was *made*
Ready in the Fulness of Christ, and had a
 Being in Christ, as our's by Free Grace, *be-*
fore the Creature's receiving it. Besides,
 if Things (or if all the *Blessings* where-
 with we are bless'd in *Heavenlies*) be
 in Christ before they are by him and
 through him, then sure they must be in
 Christ, before there can be *Faith* on Christ;
 or before what the Holy Ghost calls *Faith*
into Christ. As the same *Acts 26. 18.* hath
 it, *By Faith that is in me*, says Christ there
 to Paul, in giving him his Commission to
 go and Preach the Gospel successfully to
 the Gentiles. By *Faith*, says he, *εἰς ἐμὲ*
into me. But now when Men have gone
 and *Preach'd* against these Things, and
 they know they have *Sermons* lying by
 them quite of t'other Side than the *Primor-*
dial Verities, or what we call the *First*
Truths: Alas! Here's their *Temptation*, if
 they come to be a little *convinced*, they don't
 find in their Hearts (one of a *Score* of them)
 to [venture] for Christ, and go and [alter]
 their Tone! They had rather stick in their
 * *Offers*. They are run into Offers of * *Heb 3. 10.*
 Christ, and there they think to keep. Now
 || *Offers* of Christ do stand directly with the || *Jam. 1. 16.*
Anti-Union Doctrine, and the *Anti-Election*
Doctrine, and the *Anti-Comprehending* Doc-
 trine: And all to give more Honour to *Faith*,
 the Creatures Act, than they give to the Fa-
 ther's own Act in Election-Grace. Men
 have got an *Anti-scriptural* Maxim about
 Election. What is that? Why this, *Elec-*
tio nil ponit nec tollit, say they; *that is*,
 Election neither gives, nor takes away any
 I 3 Thing

* Rom. 3. 2.
with
Aa: 7. 38.

See my large
Exposition of
this Text in my
other Book.

¶ Eph. 5. 13.

* 2 Cor. 6. 2.

Thing, neither *puts* a Thing nor *removes* it. But that's a Mistake. See what it is to leave the Holy * *Oracles*, and to paddle in other Streams where the *Muddy Divinity* Swims down upon us. For the *Scripture* is as Contrary unto that Notion as can be. Says God, *Psal. 2. 6. I have set my King, or I have put my King, upon my Holy Hill of Sion.* Now is this *Setting* of his King upon his Holy Hill of *Sion*, no Bestowment? Was here nothing *put* do we think? Do our Men and *Systems* that teach us the Maxim, make nothing of this King *set, put* and *bestowed* all the Times of the Old Testament? Yet the next Words are, concerning the *Everlasting Decree* of this King's Election of God, *Vers. 7. I will declare the Decree, Thou art my Son,* says God of the Father's Act towards Christ. Here is a *Regal Son*, or a *Filial King*, and yet a King and a Son in *Decree*, before the Decree in *David's Time* had openly brought forth Christ. If our Wills therefore rightly bow to the Truth as it is in Christ, we shall own, even as it's plainly revealed, that Election-*Decrees* do *put* something, or bestow something in God's Account. For putting or granting the Thing, is *setting* it, and setting it is *Settlement*, which is God the Father's Act, before it comes to any Open and Subordinate Action of ours. And so choosing in Christ *puts a Union* in the Choice, answerable to the Choice it self. Now || Offers of Christ suit not this Doctrine of *Election-Union*, but agree with that Doctrine of *Proud Nature* which denies all sorts of *Union* before

* Offers stand not with any One Gospel-Mystery, as the Truth is in Jesus but stand with all as the Things are only concerning Jesus. They stand not with the

the Mystical Quickning of the Elect [in] the Head. How should we Preach? You cry. How? Preach the Gospel as the Father hath absolutely * rais'd us up together * Zech. 9. 15. with Christ even when we were dead in Sins, as saith the Holy Ghost, Eph. 2. 5. which raising us up sure was before we believed on him. For Christ rose from the Dead before the Time in which the Ephesians were converted. So that they were quickned in Him, while they remained Unbelievers in Themselves. * [Offers] therefore of * Jer. 11. 8; God's Grace which is so settled in Christ, do strike directly at these Settlements. Why then, We must not Preach the Gospel against the Settlements of the Gospel: If we do, after all our Boast of Faith, and Pressing of Faith, and || Offering of Christ, it's plain || Prov. 16. 9. we believe little enough of the Foundation, in Eph. 1. 3, 4. We must not Preach the Gospel so as Preaching suits with the Errors of the Anti-Unionists, for they give no Testimony that they know the Things of God Experimentally, but take them up one from Another. Neither will they bear with any Other Union in Christ, than what is the Effect of their Young Preaching! A Young Union! But where's the Ancient Union? Here is the Branch-Union, and we own it, because it's effected Influentially by the Spirit in Faith and Love, knitting us to Christ. But still where's the Root-Union? Is not that Root of David an Elder Union than Rev. 22. 16. our Branch, or than Their Husbandry? Oh! how little doth the Doctrine of the Offer acquaint Sinners with the Ancient of Days, Dan. 7. 9. or converse with the Ancient Settlements of Grace given us in Christ Jesus, before the 2 Tim. 1. 9. World began! For, to talk of a Choice of Persons in Christ, and a Gift of the Elect

* Or moving at an unequal Distance from the Centre of Relation in Election-Union.

to Christ, or a Gift of Grace to *us* in Him; as this Gift and Choice are * *Eccentric* to an Election-Union in Christ, is Talk indeed, but a Sight of Nothing of the Matter.

2. We must Preach the Gospel as the Things of it are by Christ in the Purchases of Conveyance, Col. 1. 20. 1 Cor. 8. 6. Acts

13. 39. Thus all is by *him* as he is our Redeemer.

1. We must Preach the Gospel as the Things of it are by a *Redemption* which the Elect of God have in Christ, that was once brought about by him || *before they believed*.

So we have the Redemption fixedly and invariably in Him at all Times the same, which Redemption was brought about by him transiently in the *taking away the Iniquity of a Land in one Day*. And the full stock lies in Christ in whom we have Redemption, as Eph. 1. 7.

Col. 1. 14. There it lies whether we believe, or whether we believe not. For if we believe

not, yet he abideth faithful, and he cannot deny Himself, or lessen Himself of this Redemption wrought. Throw down the Practice of your Offers then, O ye Ministers of the Lord, and Preach thus! For instead of

|| *Offers of Christ* to Sinners, it's plain we should be *Opening of Christ* to Sinners, when we Preach the Gospel to them.

2. We must Preach the Gospel to Sinners as the Things of it are by Christ in his Procuring the Conveyance of Redemption to and in their Believing. This is the Gift of special Grace. And thus must we Preach the Gospel, and not abuse the Lord our Righteousness, nor our Redeemer that is Mighty, as his Character is rendred, Prov. 23. 11. by sinning against the Conveyance of the Purchase to God's Elect. For if their Redeemer be entituled Mighty to stand up in the Defence of their own Land-mark, and to plead against

|| Rom. 2. 8,
10.

Zech. 3. 9.

2 Tim. 2. 13.

|| Zech. 10. 2.

Jer. 23. 6.

against

gainst the Oppressor, who enters the Fields of *Prov. 23. 10.*
the Fatherless ; How will he deal with other
Men, who do in a worse Sense remove the
old Land-mark in the Beginning of his way, *Prov. 8. 22.*
before his Works of old, razing out the
Doctrines of his Everlasting Love, and mak- *Jer. 31. 3.*
ing his Love to begin with our [Believing] ?
And then not content with this, instead of
advancing the Purchase of the [Convey-
ance] after Sin had entred, dwindle the
Purchase of Conveyance into the Purchase of *Prov. 6. 23.*
an Offer of Grace ? How will the Lord
deal with Men who Corrupt the Preaching
of the Gospel into Another Thing ? Ah
it's Preaching the Good News, which is ap-
pointed to make the Heirs of Salvation *Heb. 1. 14.*
[Meet] for their Inheritance that is Unde-
filed, as Peter calls it, *1 Pet. 1. 4.* How doth
he now punish Men by further Degrees of
Blindness, Hardness and Sleepiness who are
agreed together to tempt the Spirit of the Lord, *Acts 5. 9.*
in keeping Back part of the Price : And that is
no less than the Purchase of Conveyance, and
make't a meer * offer of Grace ? It must be * *Jer. 5. 31.*
a Grievous Offence sure of Bold Men to al-
ter the Lord's own Redemption into an Of-
fer of his Grace ! As if the Sinners we
Preach to were to take up a New Right from
the Proposer, instead of taking up their *2 Tim. 3. 16.*
Old Right from the Settle, and their Present
Right from the Purchaser of its sure Convey-
ance. Oh ! This is an impudent lessening
of Redeeming Love, wherever it's persisted
in ! * Offers abuse the Redeemer : For they * *Prov. 1. 23.*
insist all upon thy Acceptance, Sinner, but
not at all upon His Redemption, as Christ
hath procur'd the Conveyance. For it's in
this very Conveyance Purchas'd that the
Acceptance must come to thee, and be
wrought by the Power of God in thee. || A || *Ezek. 45. 30.*
Proffer

*Proffer of Christ doth not go as the Things are convey'd by Christ, and as all Obstacles are done away by Christ, but as the Things are accepted by the Sinner, and the last Rub in the way taken out of it by the Sinner's own Acceptance. A * Tender of Salvation to all or any that come under the Sound of the Gospel, advanceth the Reception of it more as it comes in by the Creature, than it advanceth the Procurement, as the Conveyance was wrought out by Jesus Christ, in Redemption for all the Elect of God. God hath appointed the Purchased Conveyance of it to Them, and not || Propounded the Offer of a common Grace unto them, as the Doctrine of the * Offer teacheth, resting in an Arm of Flesh. Oh ! We should have more Acceptance of Christ by Sinners of the Elect of God than now we have, if Men Preach'd the Means of Acceptance, and did not make one Quarter of the Noise they do about the Act thereof !*

3. We must Preach the Gospel as it comes to the Elect of God * thro' Christ, and not Preach the Gospel meerly Concerning Christ, as the Common way is. We may Speak many Things Of Christ, but if we do not advance the Holy Ghost's Work, which is all wrought thro' Christ, our Preaching fails in Point of Usefulness thro' shutting out God the Spirit. So Rom. 11. 36. Speaks of || Acts 13. 38. All Things || thro' him in the Applicatory Pursuits of Grace by Jehovah the Spirit, as well as All Things of him, or from him, as Jehovah the Father, and all Things to him as Jehovah the Mediator : For He and the Father are One : And He that honours the Son, honoureth the Father that hath sent him. When the Spirit is given to be the Worker and Principle of our Faith on Christ, then it is that in

* Psa. 119.
104.

|| Prov. 14. 22.

* Jer. 24. 2.
Jer. 17. 5.

* Rom. 6. 23.
with
Eph. 2. 7.

|| Acts 13. 38.

John 10. 30.

John. 5. 23.

in Believing we have Life * thro' his Name, * Rom. 5. 1.
 Joh. 20. 31. When it comes to Believing by with
 a Work of the Spirit of God, it is a Believ- Ad's 10. 43.
 ing wherein we have Life thro' his Name.
 So that when it comes to be thro' Christ, it
 is brought about efficaciously to be unto the
 Sinner's Acceptance of Christ. The Election Rom. 11. 7.
 accept of him when the rest are blinded. * Of- * Psa. 44. 17.
 fers do never exalt the Effectual Provision
 in, by, and thro' Christ for Sinner's Accep-
 tance of the Gospel-Salvation. Neverthe-
 less, we must Preach the Gospel thus: Other-
 wise we abuse the Efficacious Gift of God to
 the Elect. Now || Offers do this very Thing, || Prov. 11. 6.
 they abuse the Efficacious Gift of God to
 the Elect. For God hath appointed the
 Effectual Gift of special Grace to the Elect
 who cannot be seduced, tho' they may be a- Mark 13. 22.
 abused, by what falls so short of the special
 Grant, and that is by the Common Offer: And
 so much the more abus'd, by how much the
 more Men sugar it, to make it godown with
 your Free * Offer. We are to Preach Grace as * Prov. 19. 25.
 given, and Christ as given, and the Spirit as gi- last Words.
 ven, and all the Benefits of Christ as given to
 the Poor Sinner, and as brought by the Holy
 Spirit into the Poor Sinner under our Preach-
 ing. This now meets with the Elect of God,
 because it comes to them thro' Christ, and
 Converts them. Whereas your * Offers do * Hos. 10. 2.
 but abuse them, by debasing God's Gift into
 your own || Proffer, and His Truth into || Prov. 25. 14.
 Your * Tender. The Elect are to receive * Isa. 29. 8.
 under our Preaching, if we are Ministers of
 Christ, a special Gift of the Father in be-
 stowing his Christ and Salvation on them;
 yea, all the Parts of the Salvation of God
 with Christ. Whereas if Ministers stand * Ad's 24. 16.
 * proffering in their Errand the Grace of God
 to poor sinners, they do not Preach thro'
 Christ

Jude 3.

Christ, but only in a general way concerning Christ. And so bring no more Salvation Ministerially to the Elect, than they do bring or shew to the *Non-Elect* : And what a gross Abuse of the *Elect* is this by Them who seem to profess Election ! The *Non-Elect* have the *Common Salvation* already concerning Christ : The meaning is, they have the *Common Doctrine* of the Gospel, that *Jesus Christ* died for Sinners ; that they are Sinners ; and the like. Therefore the *Common Salvation* concerning Christ in the Doctrine is Their's : i. e. a Convenient, appointed Number of the *Non-Elect* believe with a

[Mat. 13. 21.] *Temporary Faith*, a *Rational Faith*, an *External Faith* [concerning] Christ ; which is Faith made *Providentially Serviceable*, as a sort of *Barriere*, or *External Defence* placed round about the inward *Glory* of the *Sanctuary*, as to what is effected [thro'] Christ, in the converted Number of the *Absolute Elect* of God.

Rev. 3. 1.

Rev. 12. 16.

Eph. 1. 4.

Joh. 17. 12.

What is taught concerning Christ in *Externals* is made of great Use towards that which is taught thro' Christ in *Internals*. Thus in all Ages, especially since the Times of *Constantine* the first Christian Emperour, God hath made use of Men who have had but a *Name to live*, and have been but notionally and *Externally* converted to the Faith, and to but some of it neither concerning Christ, to be a sort of *Earth* to help the *Woman*, and do a Kindness to the Church, that hath been converted thro' him unto Himself. As for the Church, so far as made up of the true *Elect* of God (I mean such as were chosen in Christ to *Everlasting Life*, before the *Foundation* of the *World*, and not chosen meerly to common Faith and Privileges, as the *Son of Perdition*, *Judas* was) have

have comparatively in all Ages been but a *Handful*: Now such a small Number could no ways have visibly subsisted by the common Methods of *Providence*, if the Lord had not made use of Others to help them, and render the External Interest of the Gospel in the World in Things concerning Christ, some ways capable of resisting the spiteful Oppositions of *Jew* and *Pagan*. Hence the First Preaching of the Gospel was attended with *Miracles*, which were as suitable means to work a *Common Belief* of the Gospel concerning Christ, upon the [Non-Elect], as to work the same common Belief upon the *Elect of God*. And most certainly this Method was taken, next to the Good Pleasure of God, that there might be brought into the *Out-works* a great Company of outer Court-People to believe the Gospel with a General Faith concerning Christ, such a Faith as Common Education and *General Instruction* hath kept up in the World ever since. Nevertheless at that Day formerly, the Spirit of God in a *common* way did make the General Preaching of the Gospel concerning Christ, a means to work a general Faith upon *Jew* and *Pagan*. And by a common Work of the Spirit in Ages since, Men have sprung up into the same common Faith, partly by Education and *Precept of Men*, partly by *Isa. 29. 13.* Example and Interest of the World, &c. For all the *First* Prejudices to the Gospel concerning Christ in the Lump, are clean gone out of these Parts of the World: Which yet were strong Prejudices in that former Day by a *Contrary* Education, Example, Prepossession, &c. And so there was a greater Common Work of the Spirit upon Men in that Day as necessary to bring them

Gal. 6. 12.

them up to the *common* Faith in Christianity. This common and general Faith and Reception of the Gospel in the General Lump *concerning* Christ, was needful in all the Nations to carry on God's Work more *covertly* under this *Fair Shew* of the Out-works, and more *Particularly* within and [under] this General Entertainment of the Gospel by *Jew* and *Pagan*. So that hereby Conversion-Power in the Glory of the Gospel, hid it self as under a *Veil*, to another End, while the Souls of the Elect were so secretly discriminated, as that all the World should not be capable of judging about the *Mystery*, since the Elect of God as to their *Natural* Condition and External Character were close fasten'd to *all this Lump* and Cluster of Mankind, in Matters *concerning* Christ. And hence the First Preaching of the Gospel was answerable to the State of the *Jewish* and *Pagan* World. For Both were set against the very *Notion* of the Gospel. And as to the *Power*, none knew it till they lay under the Proper Means of the *Notion*. And the Doctrine *concerning* Christ was then proposed to *Nature*, *Reason*, and the Common *Ingeny* of Mankind, and all to an outer Court-Serviceableness towards the hiding of the inner Court-Glory in a far less Company than the outer Court consisted of: Now whilst the *Doctrine* of Salvation *concerning* Christ was first propos'd [unto] all, the *Nature* of Salvation thro' Christ was Preach'd [into] the Elect, who are the only saved Number for whom the Kernel was intended; tho' they were not to come by this *Kernel*, but as Others round about them accepted of the *Cluster* and the *Shell* inclosing it. Accordingly, in that Day God having a visible Professing People

People to be taken out of the Two Worlds; the || Jewish World and the Pagan * World, || Joh. 12. 19. as World is sometimes taken; we must needs * Luk. 2. 1. suppose, that the Preaching of the Apostles, and so the Scriptures we have from Them about the common Salvation concerning Christ, are Parallel to this Design, and to this Design only. This hath prepar'd a way for the future Successes of the Gospel in more Discriminate Operations of the Spirit by his Power and Teachings. All which discriminate Teachings effect a supernatural Discerning within the Compass of the Form, when the Form is spread to its full extent.

But now since the whole World (where our Preaching at least comes) is in a manner brought to receive God's Grace, and Christ's Blood, notionally, in Creeds, Catechisms and the common Confessions of our Faith, we are now in [our] Preaching more confin'd as to Matters concerning Christ: That is to say in shewing some Few Doctrines [concerning] Christ that will not go down notionally with the Times. Now here Christ in such Doctrinal Points should be Preach'd to all Men: And we should look for Common Operations of the Spirit to make the Common Belief of the Notions concerning Christ in some, serviceable to Others who receive the Power and Life of them. We are for the Loaf to Children, not the Parings separately. We are for the Substance of Christ to be Preach'd to Elect Sinners thro' him by the Spirit of God (for this Comforter is the Conveyancer), that the Elect of God may not be put off with your Infectual || Offers of Christ. A Superficial Offer of Christ in the meer Case and External Part of the Doctrine is enough perhaps to satisfy the

Hos. 4. 15.

the Preacher, But doth he think it's the way to *save the Hearer?* No. It's not the way.

* *Pfal. 95. 10.* Now d'u * offer the Gospel *Concerning* Christ, or d'u offer the Gospel *thro'* Christ? if it be but *concerning* Christ, pray, don't look your Ministerial, *Free Offer* should be a means to *save* Men. It's only enough externally to cultivate and *dress up* some of the [Non-Elect] in a more serviceable way to the Church of God, than now they stand; since the Elect may want *Assistance* from the Non-Elect in some more of their serviceable Notions of the Truth of God, that so by those Notions of Christ in some of the Non-Elect without any *Salvation-Interest* in Christ, they may be some ways *further* serviceable to the Gospel in its Out-works. Preach *concerning* Christ absolutely *among* all, to all and *before* all, that hereby the *Notion* may reach some of the *Non-Elect* if it be possible, and the [*Salvation*] go forth therewith in Operation *to* and *upon* the [*Elect*] of God. The right *Notion* indeed of the whole Gospel and the *Power* can never be separated, but in Conversion-Seasons fall in Life and Sweetness on the Elect alone, but the right *Notion* of *some Part* of the Gospel, as to say the History and Form of it, and the *Power*, are separable one from another; and so the former may be in divers of the *Non-Elect* who are utterly destitute of the latter. Ministers of Christ therefore should preach the Gospel with clearer *Distinction*, between what they say *concerning* Christ and what they say *thro'* Christ. But the Fault is, that instead of this, Men, quite beside all Rules of *Example* in Scripture, * *proffer* Christ in the *Lump* either to those who have already receiv'd him in the *Lump*, or *proffer* him for *Salvation* to Sinners, whenas he was

* *Isa. 9. 16.*

was never so || proffer'd in the *Acts* of the || Jer. 23. 28:
 Apostles: But Salvation there was so Preach'd
 through Christ to Sinners, as therein Christ
 was put, by the Holy Ghost, into the Hearts
 of the Elect, the Elect alone, [among] them
 who first partook of the Cluster, and Shell
 of Christianity in the same Sermons. Apo-
 stolical Preaching aim'd at Conversion out
 of Jew and Pagan, and that Conversion to
 be effected both notionally on some in Things
 concerning Christ, and Powerfully on others
 in the same Things thro' him. But Preach-
 ing at this Day can't be altogether such. We
 are now to aim more at a Conversion to
 Power out of a present Conversion to Forms
 and Parties. Conversion to Christ Spiritual-
 ly out of the Conversions that are made to
 Christ already notionally. And we want ma-
 ny such Conversions to be yet wrought both
 in Ministers and in People. If so be then our
 Preaching now runs all upon * Offers of * Prov. 1. 24:
 Christ to Sinners, and upon General and
 Common Invitation of Sinners to Christ, we
 have no true Scope at this Day for such a
 way of Preaching of the Gospel, as the A-
 postles had, who were called to alter the
 Jewish and Pagan Forms into the Christian
 Model. Whereas these Things are done
 (blessed be God) to our Hands already. The
 Kingdom of Heaven hath been as a Net that Mat. 13. 47:
 hath gathered of every Kind, Good and Bad.
 The Foundation in the common Draughts
 hath been laid. Our Work is to bring
 Men to receive these Doctrines of the Gos-
 pel which they have not received, and so to
 go on unto Perfection. And that is, 1. To Heb. 6. 1:
 Preach Christ with Power, and so the Gos-
 pel through him, to find out the Elect, and
 distinguish 'em from Them, who among all
 Persuasions among us, live and die in the
 K Form

- Form of Godliness concerning him, but either deny or are destitute of the Power thereof.*
- 2 Tim. 3. 5. 2. To Preach the most *Despised, Labouring* Doctrines of the Gospel, both concerning Christ to all, and thro' him to the Elect: 1
- * Root and Branch in Christ and Believers are Both of one Human Substance, so Eph. 5. 30. * Psa. 8. 1. with John 17. 5. mean such Doctrines as the * *Antiquity of the [Human Nature] of Christ, which is the [Root] of David, Rev. 22. 16. and the Unconceivable Glory of it, as the Alpha and * Glory-Man, subsisting in the Son of God. Likewise, the Everlasting Love of the Father to the Elect of God in Him. Also, the Salvation of the Elect in Christ, as in a Representative Person, and the || Root of all the Election, before their Salvation by Influences and Conveyances thro' Christ, as the Living Branches in Christ discern and feel their own Union in the Tree of Life. Further, the Doctrine of the Righteousness of God [imputed], in the Obedience, Sufferings and Blood of Christ imputed, or counted and [put]*
- Prov. 3. 18. to and upon Sinners as the true * *Cause of their believing, thro' the Spirit of Christ, in the Act of this Imputation put within them under it, without any imputing either of Trespases or of the Deeds of the Law. And then there's the Despised Doctrine of the Scripture-Forms of Preaching. Also, in Preaching if we go on unto Perfection, the Scriptures must be Opened out of Themselves, and not out of any Good * Books at random. There must be a Distinguishing between Fundamental Texts and Super-structure-Texts; that Super-structure-Texts and the || Sense of them*
- * 2 Pet. 1. 1. 2 Cor. 5. 19. Rom. 3. 28. Heb. 6. 1. * Isa. 8. 20. || Eph. 5. 17. || 1 Cor. 3. 11. be carefully built upon the || *Fundamental, and not the Fundamental upon the Super-structure, as the Corrupt Manner hath been. There must be also a right Knowledge and Use of the Three Distinct * Offices of the Mediator in their Season and Order. With-*
- * Isa. 42. 1. with Psa. 110. out

But this, in no Sermon are we rightly led into the best and most Profitable Way of Preaching, so as to shew distinctly what pertains to Absolute || *Salvation*, and what to the Absolute * *Government* of Christ, to serve it throughout the whole Life of Grace, to the Glory of the *Father*, and the *Lord Jesus Christ*, through Him by the Spirit of our God. Hence there ought to be an exact altering of the entire Form of our || *Common Applications*, into an Advancement of the Work of God the Spirit, throughout all the Practical Parts, or throughout all that Preaching which insists upon the Creature's Motions, Believing, Repenting, Duties and Services upon and under the Operations of *Jehovah* the Comforter, as his Operations are still deeper, under the Righteousness of Christ. Lastly, We should Preach up Congregational Order, and when we have done, take heed we do not practically pull it down, by steering under *Presbytery* and *Synods*. We should Preach these Points, and such as These. And thus we have in a Few Words the best Draught of Preaching, since Preaching and the Scriptures have been so corrupted and * neglected, while we keep to a clear Distinction of the Persons of the one God, *Father*, *Son* and *Spirit*, and their Operations in, by and thro' the [Mediator] in all his Offices: And while we keep to what else of the Gospel is [most] despised by Worldly * Preachers and Professors. I am persuaded, if more of the Ministers of Christ were help'd to Preach these Labouring Points of the Gospel, (for a Few of the Ministers of Christ I hope do Preach them, tho' the Truths labour against a strong Tide of Opposition) they would in a Few Years see the Holy Ghost had own'd 'em, to Conver-

|| 1 Cor. 1. 30.

* Isa. 33. 22.

|| Mal. 2. 8.

* Hos. 8 3.

|| Ezek. 22. 28.

* Acts 12. 24.
with
Prov. 4. 18.

Rom. 1. 9.

Eph. 6. 16.

sion of Sinners and Edification and strengthening of the Churches against all the Opposition, *beyond* their Expectations. For my own Part, I declare I have graciously found it so. And I am confident so would they in these * *Growths* of the Word, far beyond what the Lord hath ever own'd them in, and far beyond what they ever met with in the Ministry, both as to the Life of Grace in their own Souls, and the true Flourish of their Ministry. Oh! What *Strength* and *Succours*, *Relief* and a sweet *Presence* of Jesus have I met with from God, *God is my Witness whom I serve with my Spirit*, thro' these Doctrines in *Temptations*, *Fiery Darts* of the *Wicked*, *Reproaches*, *Envyings* and *Evil Speakings*, such as Men of fine, *smooth*, yielding and *concealed* Principles never met with in their Days! Oh! I question whether the Doctrine of the *Offer* in the best of all our Men hath ever been blest'd to *strengthen* one of them at this rate! Nor as is now found in my very Service to Christ at the [overthrowing] of these opposed *Offers*!

Eph. 4. 21.

Heb. 6. 1.

If we Preach now at this Day, *Despised* Doctrines of the Mystery do most good; I mean *such* Despised Mysteries of the Gospel as are despised among our *selves*; whether we Preach *concerning* Christ, or *thro'* Christ; whether to plant the *Notion* and *Doctrine*, or to promote the Life of Grace. The *Common* Doctrine of Christ in the Lump seems to be despised by none, it's some *special* Points of the Truth as it is in Jesus. Well then, our Work in Preaching, if we go on *to Perfection*, is not to lay out our Ministry in the Common Doctrine of the Gospel *concerning* Christ: We are not to lay *Foundations*, and Preach the Gospel in our Congregations, as if we were *beginning* to Preach the

the Gospel to every Creature, and to every Nation; or after the Manner it should be first done, if we were going forth to Preach the Gospel in Turkey and India, where it is not at all receiv'd, even as the Apostles did in the Pagan and Gentile World. Neither should it suffice us to Preach [any] Doctrines concerning Christ; But to Preach them thro' his Name, and therein to Preach the Life of Christ, and Salvation by Christ thro' him, which are wrap'd up in these special Doctrines that are taught concerning him. Now these Things being to be Preach'd, and preach'd thus, can by no means be || proffer'd. The Elect have their Interest in them by another means, we see; and the Non-Elect have no Right to 'em by any means at all, except only to the Cortex, the Cluster, the Shell and Common Rind of their Life in the Orthodox Notion and Doctrine: That's all. He that receives the Salvation of God, even the Life of Christ thro' Christ into his Soul, receives quite another Thing than He that receives the meer Doctrine concerning God and Christ. And what signify * Proposals concerning Christ, * and Offers to Natural Men, in Things where they are already General Believers? Indeed it is much our Mercy, that Men and Women have [generally] receiv'd Christ as they have receiv'd him, tho' it be but in their own Natural way of Christianity after an Old Adam's Fashion, and tho' in many special Points we are as it were to begin absolutely again: However, we fare the better for a Natural Religion that obtains and takes Place in the World about Christ. We can here bring in Men's Principles and Prayers against Themselves, and Strengthen the Cause of Christ by turning of Men's own

Mark 16. 15.

Jer. 13. 25.

Job 16. 3.

Rom. 1. 18.

Weapons against their own holding of the Truth in Unrighteousness, which hath been no little Service to the Church of God in all Ages, that we can go every where to the Bible to condemn the *Professours* of the Bible, and need not confine to *Heathenism* to condemn among our selves a Generation of *Pagans*. It's our rich Mercy thro' the Growth of a common Christianity, that we are not put to argue for Truth in the Lump, as a *Justin Martyr* was, who wrote his *Apology* for the Christians in the Second Century, about the Year 163. Nor as a *Tertullian* was put to it, against the Blasphemies and Idolatries of the *Heathen*, who wrote his *Defence* in the End of the Second Century, about the Year 200. Nor as *Origen* was fain to do, who wrote his *Disputations* against *Celsus* in the Year 230. Nor as *Arnobius* did, who vindicated Christianity at large against the *Gentiles* in the Year 300. Nor as *Lactantius* was necessitated, who did it at the same Time in a plainer Style against the false Religion of the *Gentiles*. Nor as *Julius Firmicus Maternus* was compell'd, who wrote against the Prophane Religion of *Gentilism* in the Fourth Century about the Year 350, in a Book he dedicated to Two Emperours, *Constantinus* and *Constans*. No. All these were fain to vindicate the Christian Doctrine in the Lump. But we have the same Advantages in defending *Particular* Doctrines of the Gospel against the Corrupters of the Truth, where the General Lump of it is receiv'd; as *Tertullian* had and us'd against *Praxeas*, the *Parro-Passian*, a Heretick who maintain'd there was but One Person in God, and that the Father suffer'd on the Cross. And we have the same Advantages as *Cyprian* had in His Day about the Year 250, against

against the *Novatians* from one *Novatus*, who affirm'd that Sins committed after *adult Baptism*, or the Baptism of *Believers*, could never be repented of. And we have the same as *Athanasius* of *Alexandria* had, who had a Notable Advantage from that Part of the Gospel which his Opposites held, while he wrote against the *Arians* about the Year 340. And as *Gregory Nazianzen* had, when he drew his Arrow out of the Quiver of the Gospel which *Julian* had professed, when that acute Pen-Man wrote his *Invectives* against the same *Apostate* Emperour. And as the great *Augustine* of *Hippo* had, when he us'd his Assistances from the Gospel only, in his being so effectual a Maul to *Pelagius* and his Followers, about the Year 410. We fare the better, I say, who are the Elect of God, for a Natural and Notional Religion about Christ. It is the better for us who are the Chosen of God of all *Persuasions*. This also is for the *Elect's* Sake. For what had become of the *Israel* of God among all *Believing* Persuasions (for the Lord hath some who are peculiarly his own among all *Tolerable* Persuasions) if they had dwell'd in some Country by Themselves, and had had a || *Hundred Turks* or other *Pagans* to One Believer dwelling round about them, and among them, and ready every Moment to break in upon 'em, and devour them! But now *Divine Providence* tempering one Professour of Christianity with another in *Twenty*, perhaps *Forty* Times the Extent of the * *Christian World*, to what the *Elect* of * *Isa.* 60, 4, 5; God and the *Called* by Grace may be, here's a Ballance made against *Jew*, *Turk* and *Pagan* of all Sides. Why then the Matter at Present standing thus, if Men, will * pro- * *Isa.* 29. 24; pose Christ to encrease the outer Surface of former Part.

Mark 13. 20;
Gal. 6. 16.

|| Gen. 34. 30.
with
Chap. 35. 5.

* *Isa.* 60, 4, 5;
* *Isa.* 29. 24;

- the Gospel, it must be either in Truths of the Gospel not yet receiv'd by Professing Christians, or by going out into the *Pagan* and *Mahometan* World, without the Christian Bounds, there to || *offer Christ to Sinners*. Whereas here *within* the Bounds our Preaching is best of all, when it is properly Preaching of the Gospel to the Elect of God thro' Christ, to *sever* one Professour from another, and bring Men to *cease from their own Wisdom*, and from resting thereon ; as also to bring them off from their || *own Righteousness, Holiness and Moral Goodness*, in such a Manner, and no otherwise than to depend upon no Salvation, or Acceptance with God, but thro' the * *Person and Righteousness* of God in Christ. Our Preaching should be thro' Christ to exalt Christ and || *debase* the Creature. The Elect shall find the *Life* of this, there are *Promises* to it. And others that take up Peaceably and Quietly with the sound *Notion* of it shall be made serviceable to *Others*, and rewarded in a greater Stock of * *Common Blessings* wherein it will be Profitable to *Themselves*. The Truth is, We who *Preach*, want more Sensibleness of our own *Insufficiency*, and to be brought up more and more to a Dependence upon Christ's * *All-Sufficiency*. Instead of this, How many profess to depend upon Christ for *Praying*, who yet proudly count it rambling from the || *Proffer of their Notes*, and high Presumption, and the way to be out, and not * *esteem'd of* by the more Ingenious and Topping sort of Auditours, to depend but a Quarter so much upon Christ for [*Preaching*] the Gospel of God thro' him ? Alas ! Who almost of the *Book-Gifted* among us, or the *Men of Letters* as they love to call Themselves, dare speak to Men, tho'

tho' Men have but their *Breath in their Nostrils*, with the same Liberty and Boldness, as they have spoken to the Great God but just before in *Prayer*! This is every jot of it wrong.

Well, let not the Elect of God be *abused*. The special Salvation bestowed, being wrap'd up within the *Covers* and Outward Extent of the Common Salvation reveal'd, is settled upon the Elect of God in Christ: Whereas || *Offers* of Grace are not appointed of God to effect the Conversion of the Elect. He hath intended to do that by his own *Operation*. Operations are of *Principles*, * *Offers* (if you make 'em) are but of *Propositions*. For which cause, the *Elect* by meeting with no more under your Ministry (so far as God worketh by the means) than what you bring to the *Non-Elect*, are woefully wrong'd by your Ministerial, || *Free* || Prov. 19. 27. *Offers*. What! Must Special Grace to Their Souls who are given to Christ stand still, and wait upon Common Grace, which all Men had before? Must the Elect sit still, whose Portion lies in *Special* Grace, while you Preach *Common* Grace to Sinners? You do no more than Preach *Common* Grace, when you * *Offer* Christ to Sinners. Proffers * Prov. 13. 18. are all made up of common Grace. For last Words. Christ hath been already apparent in a common way to all, while the *Common* Salvation hath been openly show'd in the Sight of the Heathen. The Grace of God that bringeth Salvation hath appeared to all Men: 'Tis not said, hath been || *Offer'd* to all Men. And || Job 34. 32. withal note, that an *Offer* or * *Proffer* of * Ver. 31. *Special* Grace is another special Absurdity. You that are Ministers of Christ are to Preach *Special* Salvation to the Elect, that they may not be abus'd in having less than God's

- God's own Gift, under the Season of your Labour. The rest have their Share still, as to Matters concerning Christ: That is, they have the Common Doctrine of Christ, to be testified in due Time, which is their Share, and so they can't be abus'd while they have the common Lot; at which Time, as the Gospel is Preach'd through Christ, the Elect in all Kinds receive the Ransom through him, in the [Special] Salvation given. Special Grace can't be offer'd, the Nature of it is to be convey'd. 'Tis not meerly what is receiv'd concerning Christ, but what is so receiv'd thro' him by the Operation of * JEHOVAH the Spirit. There may be a moral Persuasion wrought in Men by Words, or by Arguments and Reasons propos'd unto them, to gain an Orthodox Persuasion of Truth, oppos'd to any Heterodox Persuasion of Mind. So Gal. 5. 8. This Persuasion, saith the Apostle, i. e. This corrupt Faith, cometh not of him that calleth you. The Holy Ghost in Effectual Calling || sanctifies the Judgment, and works up the Thoughts of the Heart into Principles of a sound Mind. Howbeit, a moral Persuasion of the Truth falls short of the Faith of God's Elect, which by Preaching the Gospel of Christ is conveyed thro' Christ. In a Word, The Lord never Offers Grace to those whom he never intends Grace, because he can't act fallaciously. But yet the Lord sends the Report faithfully unto them, and that for secured Ends of another Nature, even where he hath never appointed Men to * believe unto Salvation.

C H A P. VII.

*Twenty more Particular Resolutions of the Posing Question, in Order to a Removal of the Doubt, * How must we Preach the Gospel to Sinners, if we do not Offer the Gospel to them? Enough to lay open the Religious Cheat and Nakedness of your Free Offers, Grace-Offers, &c.*

* Rev. 3. 18.
with
Ila. 61. 8.

1. **T**HE First Resolution of the Question.

We must Preach the Gospel as it always stands with the Reconciliation of Sinners to God, through the Gift by Grace in the Imputation of the Righteousness of God in Christ to them. Let me begin and make out the Doctrine of Imputation from Rom. 4. 22, 23. And therefore [it] was imputed unto him for Righteousness: Now it was not written for his Sake alone that [it] was imputed to him. It? What was this it. A-

Rom. 5. 15.

Abraham's Act of [Faith] say some. No. I answer, the It was the || Object of that Act of Faith. For, 1. The Scriptures do every where in an Analogie, lay the Stress of the Matter upon the Object; that is to say upon Christ, upon his Righteousness and Blood to justify: And therefore that Object must be the Matter of the Imputation here meant.

Gen. 15. 6.
with
Gal. 3. 6, and
Gal. 3. 7.
Faith there is
the Gospel, as
V. 8. and in Gal.
1. 23. and all
that's meant is
Christ, Gal. 3.
14. who is the
Promise, Acts
26. 6, 7. or the
Thing promis-
ed.

2. If any will forcibly screw it in to mean Faith, because the Coherence saith, V. 18. Abraham against Hope [believed] in Hope. Also the Contexture speakes, V. 19. of his being not weak in [Faith]; and V. 20. of his Staggering not at the Promise of God through [Unbe-

[Unbelief]: Likewise *V. 20.* of his *being Strong in [Faith]*, and *V. 21.* of his being *fully * persuaded*, all which speakes *Faith*, and that this *Faith* is the *It* which was imputed; I would still say, *Faith* was *not* the *It* imputed. One Place must be expounded by *many*, not many Places by *One*. Therefore, the *It* is to be understood that the ** Thing* he had in his *Eye* was imputed: As if I should say, *My Sight tells me*, the Meaning would be, *the Thing seen tells me*. So if this *Faith* which is the *Spiritual Eye-Sight* of the *Soul* be interpreted among any to be the *It* which was imputed, it must be understood according to Soundness in the *Faith*, that it was the *|| Thing* was imputed to *Abraham*, which his *Faith*, that *Spiritual Eye-Sight* of His, discerned. And that *Thing* must be the *Object* which *Abraham* believed into. This was *Christ* and his *Righteousness*. Besides, there is enough to allow us in the Interpreting it of the *Object*, though it had been said of the *Act* of *Faith*, that it was imputed. This appears by the Common Instances of a *Catachresis* in the Word, or a *Figure* of Speech which signifies the Use of a Word beyond the common Acceptation. As *Jer. 46. 10.* *The Sword shall [devour]*. Here to devour, which is the Property of a Living Creature with Teeth, is *Catachrestically* applied to the *Sword*. So *Rev. 1. 12.* *I turned to [see] the Voice*. It's *seeing* the [voice], which by this *Figure* is used for *seeing Him* that utter'd it. And *Psal. 137. 5.* *Let my Right Hand [forget] her cunning*. Here forgetting is applied to the *Right Hand*, as in the same Way of Speech it's put for the *Memory* failing, to direct and employ the *Right Hand* in the skilful Managery of Instrument

* Heb. 11. 13.
with
Rom. 8. 38.

* 1 Cor. 1.
30.

|| 2 Cor. 5. 21.
with
Jer. 33. 16.

strumental Musick. Likewise *Hos. 4. 8.* They [eat up] the Sin of my People. Sin properly can't be eaten. But the meaning is, They live upon the Idol's || *Table*, or they || *1 Cor. 10.* eat the *Sacrifices* that are offer'd up to false *21. last Words* gods. And *Prov. 30. 15.* The Horse-leach hath Two [Daughters], i. e. hath Two young Ones of her Kind. So a *Ew-Lamb* of the first year in the *Levitical Sacrifices* is called in the Hebrew Phrase a *Daughter*, *Lev. 14. 10.* And a *Kid* of the *Goats* is said to have a *Mother*. *Thou shalt not see the a Kid in his* *Exod. 23. 19.* *[Mother's] Milk.* And by the same Figure *34. 26.* the [Ants] are a [People], and the [Conies] a *Deut. 14. 21.* Feeble [Folk]. *Prov. 30. 25, 26.* Well then, after the same manner, if *Faith* be understood to be the *It* that is imputed for Righteousness, it is but *Catachrestically* spoken, by ascribing the Imputation to the *Act* which strictly belongeth to the *Object* of that *Act*: Namely, the Imputation of what the *Faith* discern'd and laid hold on of a justifying Nature in *Christ*. This is the *It* which in the *Faith* of *Abraham* was imputed to him. But then, 3. It is expressly spoken of the * *Promise* in the Verse before, *vers. 21. He* * *Gal. 3. 22.* *Staggered not at the Promise of God through* with *Rom. 4. 16.* *Unbelief.* And what was this *Promise* about? The *Seed*, or *Messiah*, *Ver. 18.* So shall thy *Seed* be. Which *Seed* is *Christ*, *Gal. 3. 16.* *He saith not, and to Seeds, as of many; but as of one, And to thy Seed which is Christ.* *Christ* the Head and all his Numerous Members, of the *Faith* of *Abraham*, more in Number than the Stars, *Gen. 15. 5.* All this was promis'd *Abraham* to come to pass in his *Seed*, or in, by and through *Christ*. And the meaning then of those Words, *Rom. 4. 21.* *And being fully persuaded that what he had promised, he was able also to perform,*

- perform, must be about the *Promis'd Righteousness of the Seed*; Christ, and resolves us what's the *it* must be meant at Verse 22. that's imputed, namely the *Righteousness of God* which had been Promis'd in this Seed: and so plainly expounds that Radical Text in *Gen. 15. 6.* from whence the other in the *Romans* is first derived. And Abraham believed God (in his Promise at Verse 5.) and [it] q. d. The Promised Blessing in the Seed Christ, was counted to him for Righteousness. It, not the Faith, but what the Faith beheld; so it is in the Seed promised, *Gen. 3. 15.* [It] shall bruise thy Head, as Elohim threatned the Serpent in the Victory to be obtained over him by Christ, who should bear our Sins in his own Body on the Tree, and make our Food from the Cross after it had been a Feast upon a Sacrifice from the * Altar, to be the Fruit of the Tree of Life, in a better Eden than where we lost our First Righteousness; for it shall be in the Glorious Kingdom of Christ, which is said to be in the Midst of the Paradise of God: Where we shall better know him than now we do, both as he is Alpha in the upper, and Omega in the under-way. Well, this *it* that's imputed, *Rom. 4.* Is Christ. It's plainly meant of the Imputation of the *Righteousness of this Promise*, or the Righteousness of God in Christ that lodg'd in the Bowels of this Promise. There's the *it* that was imputed. And comparing the Place again with *Rom. 4. 11.* The Thing is more plain that it's spoken of a [Righteousness] imputed. And then further, whereas they lay so much Stress upon the Act of Faith, the Scripture foreseeing the Disorder in Men's Thoughts hath quite shut the mention of Faith out of *Rom. 5. 9.* And ascribed the whole Justification
- 2 Pet. 1. 11
- * Psa. 32. 2.
- 1 Pet. 2. 24.
- * Heb. 13. 10.
- Rev. 22. 2.
- Rev. 2. 7.
- Rev. 22. 13.
- Gal. 3. 8.

cation to the *Blood*, where the Vertue of the Mystery lies. *Much more then being now justified by his * [Blood], we shall be saved from * Rev. 1. 5. Wrath thro' him.* Here the Object of Faith is expressly mention'd without the *Act*. The Blood that paid our Debt, while neither our Eye beheld it, nor our Hand receiv'd it. This now governs our Construction of the Matter, and well explains the *It* to be meant of the *Blood* of Christ, wherein his Consummate Righteousness which paid our Debt, lay. It's the *Blood* that hath all the Vertue upon our Faith, and our Faith no Vertue, or Influence at all upon that *Blood*. Observe how in *Rom. 5. 9.* It is justified by his *Blood*, and Faith not at all express'd. Aye, but you'll say, no doubt but it's implied; for the *Romans* were justified by Faith, *Ver. 1.* Well be it so. Then is not Justification by the * *Blood*, implied, where yet it is express'd justified by Faith? And is not the *Blood* again implied, where it * *1 Joh. 1. 7.* is said, it is imputed for Righteousness? Sure one must be as much implied as the other. And we justly conclude that what is express'd of || Faith, *Ver. 1.* Is but to open || *Rom. 3. 25.* and lead to more of the Mystery of what is express'd of the *Blood* elsewhere: And all to signify that the Holy Ghost under the Imputation of the * *Righteousness* of God in * *Psa. 89. 16.* Christ hath wrought Faith in the *Blood* of Christ, whereby, even by which *Blood* we are justified. 4. That Text, *Isa. 54. 17.* Plainly speaks for the Imputation of the Righteousness of God. *Their Righteousness is of || me saith the Lord.* Of [me], and so || *1 Cor. 1. 30.* comes upon them by Imputation. And Faith comes in the Vertue of the *Blood thro' the Righteousness of God*, as is witnessed, *2 Pet. 1. 1.* And it is not the Righteousness

- ness of God comes in the Vertue of that Faith. Now having explain'd it to you,
- * Isa. 3. 12. I shall next observe, that * *Offers* of Grace do not stand with this great Truth of the Gospel, even the Free Gift by Grace in the
- || Rom. 5. 19. || *Imputation* of the Righteousness of God for,
- || Luke 17. 1. 1. || *Offers* of the Gospel are *no Way* of *imputing* the Righteousness of God in Christ, which is God's Free Gift of Grace to Sinners, Rom. 3. 24. The Righteousness of
- * 1 Kings 12. 33. middle part. God is imputed, not *offer'd*. Preach *Imputation* then, and not *Proposals* of the Righteousness of Christ. The Doctrine of *Imputation* is *Good News*, but the Notion of *Propounding Salvation* upon my Acceptance
- || Prov. 10. 17. of the || *Offer*, is ill News. For I find no Heart to accept of Christ upon Proposal, but to keep my *Sins* rather, and walk in *Unbelief*! Whereas I feel my Heart comes in upon the Views and Vertue of * *Imputation*, beholding the Righteousness of God in Christ imputed to me! There the Spirit quickly makes me sensible, that the Power lies, and that there the Vertue consists which helps me.
- * Psa. 119. 18. with Vers. 114. upon the Views and Vertue of * *Imputation*, beholding the Righteousness of God in Christ imputed to me! There the Spirit quickly makes me sensible, that the Power lies, and that there the Vertue consists which helps me.
- * Jer. 24. 2. 2. * *Offers* of the Gospel are *no way* of *advancing* the said *Imputation*. Now to Preach up the Fruits of *Imputation*, is to advance the Grace of God, and shew poor
- || Rom. 8. 33, 34. Sinners how || *One Piece* of Free Grace streams out of *Another* to them, Tit. 3. 7. that being justify'd by his Grace (see, I am to lay it upon Grace) we should be made Heirs
- || 2 Tim. 4. 2. according to the Hope of *Eternal Life*. || *Offers* do not advance the *Imputation* of Righteousness, so much as they advance the Creature's Acceptance. I am to Preach that where Sin abounded, Grace did much more abound, Rom. 5. 20. But *Offers* can't speak thus,

thus, no not your * *Free Offers*. It destroys * *Prov. 28. 13*
the *Nature* of them but to bring it into first words.
the *Right Language*. There's nothing *abounds*
when I come to my || *Offer*. I loose all my || *2 Cor. 10. 5*
enlarged *Views*, because I leave *Instruction*
and the * *Way of Understanding*, while this * *Prov. 9. 6*
Offer comes and stands so darkly before me, with
like a *Curtain of the Night*. And whereas *Prov. 21. 16*
Grace *swallows* me up, there's nothing *abounds*
in an *Offer* to make the *Thing* offer'd mine.
What signifies the || *Offer-Blow* beaten on || *Deut. 31. 21*
my *Faculty*? I want the *View* of an *Ad-*
vanced *Righteousness* on my *Person*. What
doth the *Man* mean to knock me more o'the
Head with his * *Offers*? 'Tis the *Blood* I * *Exod. 5. 16*
want streaming on my *Wounds*! He tells
me I must *lay hold*, Oh! But I want to
hear this *Righteousness* || *advanced*, how || *Psa. 71. 16*
sweetly it taketh hold of me! My *Predacher* latter part.
spurs me on, I must not make *Delay*: Oh!
But he doth not lift up this *Righteousness*
of *God* high enough *before* me! I want to
see the *Spirit* of *God* in a *Ministry* * *exalting* * *Jer. 23. 6*
it over my *Head*, that I may see I am under
the *Covert* of it, before I set out one *Step*
from my own *Heart* towards *Heaven*! The
Imputation of *Righteousness* takes away all
Iniquity, as *Hos. 14. 2*. And to preach thus
to *Sinners* *advanceth* || *Imputation-Grace*. || *1 Joh. 2. 12*
But now to offer *Salvation* to *Sinners* as a
Free Offer upon their own *Acceptance*, takes
away no *Iniquity*, nor *advanceth* the *Imputa-*
tion of the *Righteousness* of *God* that doth so. *Rom. 1. 17*
Offers do no way serve to *advance* the *Ver-*
tue of *Imputed Righteousness*, as of a com-
prehending *Righteousness* that contains with-
in it the * *Grant* of the *Spirit*, as given in
Office to work *Regeneration* (or the *New*
Creature) *Faith* (or the *living Power* of
the *New Creature*) and *Repentance* (the *Eff-*
fect

* The Spirit is
given in the
Righteousness
of Christ, As
is made out,
Rom. 8. 1, 2
and *1 Cor. 1. 30*
with
Gal. 3. 2

fect of Both). This brings me now to answer you in *Another Particular*, how you must *Preach* the Gospel to Sinners, if you do not offer the Gospel to Sinners.

2. *The Second Resolution of the Question.*

We must Preach the Gospel, as the Gospel is the Way or Means of God's bestowing the *Holy Spirit* on the Elect, and the Way and Means of our *Exalting* the Gift of God herein. It's God's Gift of the Spirit must be exalted : But an *Offer* exalts not the Gift of God's Spirit. The Gift bestowed.

¶ Heb. 5. 7.
last Words.

Luke 1. 19.

* Psa. 119.
118.

¶ AAs 11. 18.

* Eccl. 7. 29.

¶ Jam. 3. 2.

¶ Job 6. 24.

Psa. 51. 120

You and I must Preach the Gospel in *showing Glad Tidings* to the People, that it's God's Gift of the Spirit for *internal Pre-Operation* on the Faculty, that secures a Sinner's *Acceptance* of Christ in the Preaching of the Gospel; whereas an *Internal Offer* is a meer Absurdity. * *Offers* are without Men, not within Men. We must Preach this Blessed Gift of the Spirit, and not abuse it by turning it into an *Offer* of Grace. What God hath *granted*, we should not go about to *propose*. God *pours out* his Spirit, Zech. 12. 10. What have we to do then to * *Tender* the Holy Ghost? Wherever the *Righteousness* of God is *imputed* the [Spirit] of God is bestowed. And in this way Saving Grace is given to all the Elect of God. It is *Special* Grace for God to give a Man his *Holy Spirit*, but it's no Special Grace for a Thousand Ministers to *Offer* Grace to that Man. The Spirit is to be exalted in the Bestowment of Himself upon us. But how is this rich Grace of God exalted, if you descend from a Gift to a * *Proffer* of the Holy Ghost? How shall we *Preach* you say I say Preach down *Offers*, and exalt the *Good News* that God hath made the Gospel a way of bestowing his *Free Spirit* on us

If God helps you by his Spirit to Preach up his Spirit under the Righteousness of his Son, you will. And you'll tell Sinners that all through your Offers, the Lord hath not given you an Heart to perceive, and Eyes to see, and Ears to hear unto this Day. Are [me] better with our Offers? No, in no wise. Tell the Elect of God, that in their very Participation of the Holy Spirit put within them [through and under] the Righteousness of his Son put upon them, all is Free Gift, and not one || Dram of it a Free Offer. 'Tis no Proposal, but an Absolute Power (tell 'em) with and under God's * Means appointed. Tell the Elect, that by this Gift of Power they are experimentally Differenced from all others in the World, upon whom this Gift is not bestowed. This is to exalt the Gift of God, and not to abuse it as the || Offer doth. For to presume to speak thereof as the Scripture doth not speak, is a plain Abuse of the Gift of God. We must Preach the Gospel so as to honour the * Spirit in Preaching. We must be fill'd in exalting the Spirit, and not speak one Word for Offers and Proffers throughout our Ministry. We ought not to Preach at all in this Form, since I have been help'd to set before you the Scripture-Forms that alone are capable of the Power. Offers do not honour the Spirit, but dishonour him. The Apostle's Argument to the Foolish Galatians is; How received ye the Spirit, by the Works of the Law, or by the Hearing of Faith? So I argue, How is the Holy Ghost sent down from Heaven with the Gospel? Is he given into the Heart of a Sinner by Gospel-Efficacy or by * Gospel Offers? By Gospel-Truth, or by Gospel-Tenders of Truth? That Place Tit. 3. 5, 6. tells us, the Holy Ghost is shed

Deut. 29 4.

Rom. 3. 9.

|| Drachm.

* Acts 10. 44.

|| Prov. 20. 23.

* Rom. 8. 9.

and

1 Cor. 6. 11.

with

1 Cor. 2. 10,

12.

Gal. 3. 1.

Verf. 2.

1 Pet. 1. 12.

* Prov. 17 10.

|| Jer. 29. 9.
with
Jonah 3. 2.

|| Isa. 32. 15.

* Rom. 1. 16.

* Jer. 3. 17.

* Jer. 23. 32.

* Hos. 8. 14.

on us abundantly through Jesus Christ our Saviour. Then exalt the *Shedding* him on us, and not exalt the || *Proposing and Tendering* him unto us. Mind what the Holy Ghost saith *Acts 4. 33. And with great Power gave the Apostles Witness of the Resurrection of the Lord Jesus, and great Grace was upon them all.* Here was a *Pre-Operation* of the Holy Ghost upon the Apostle's *Ministry*, and so that *Ministry* became a *Witness with greater Power*, and wrought mightily with Grace upon all them that heard the *Witness*: For they were all of one Heart and one Mind, *Vers. 32.* The Spirit came not on them by || *Offers* of Grace, but by the *Witness* which the Apostles gave of the *Resurrection of the Lord Jesus*. Don't you see here how to *Preach* the Gospel? Go under the * *Power* of the Spirit, and with great Power give *Witness* to some *Eminent Truth* of the Gospel struck at, as the Apostles did there to the *Resurrection of the Lord Jesus* that was struck at in that Day, and I am persuaded you'll do good. God will own you Forty Times more than while you stand *Fidling* with your * *Offers*. Don't you see how the Spirit is given? Exalt Grace then in the *pouring out* of the Spirit upon Sinners. Exalt Grace in the *putting* of the Spirit within Sinners, and don't lose Time in *proposing* of Christ, or || *proposing* of the Spirit to Sinners. We ought to *Preach* the Spirit as positively an Undertaker in the Work of Grace and Salvation of the Elect, as we *Preach* the Father or the Son. And yet what a poor *Ineffectual* Helper doth most Men's *Preaching* make the * *Spirit* of God to be?

3. The Third Resolution of the Question.

We must Preach the Gospel as it is most fitted unto *Effectual Grace*. And where is He that will || *Presume* to talk of an *Effectual Offer*? God saith, *Thou shalt not Steal*. And again, *will a Man Rob God*? Yet He who dares give the Attributes of the Gospel of God (which Gospel hath such a Revelation of Power in it, 1 Thes. 1. 5. with Rom. 1. 16.) to his own Offers (for they have no Revelation of Power at all in them) Steals from God to dress up his own Idol, and Robs God of the Glory due to his Name, Psa. 29. 2. by ill placing it; and notwithstanding the poor Creature's Boldness in his Sinning, I know not how he will answer it at the Judgment Seat of Christ. For when Light is come into the World, and Men flight it, and will walk in Darkness, and go on, not only as they have been wont through Oversight and Mistake, but with a flaming Zeal towards that which God's Word teacheth to have a Holy || Indignation against, it's plain that Good Men's Idol is set up in the room of God's Glory. And I Fear such an Idol is made by some of the Offers, since the Time that Men have taken Notice of what was last (though briefly) written against it, according to the Mind of Christ. The Gospel, because it is the Gospel of Power, is fitted to the Creating of a Capacity of *Effectual Grace*, before the Holy Ghost hath fitted it to *Effectual* Choice in a Practical Acceptance. The Gospel of Christ is particularly fitted to the Acceptance of the Elect in the Salvation-Parts thereof, and fitted thereunto without any * Offer of Christ, as to what is done upon Sinners, that comes down from God upon them. As the Sprinkling of clean Water

Rom. 12. 3.

1 Thes. 2. 2.

Rom. 14. 10.

John 3. 19.

2 Cor. 7. 11.

1 Cor. 2. 16.

* 2 Pet. 1. 16.

- ter on them, in justifying them from all the Misdeeds done by them, *Ezek. 36. 25.* and
- Ads 13. 38.* [Preaching] the Forgiveness of Sins thro' this Man, as the [Means] of Effectual Grace, as to what is also done within Sinners, in
- Psa. 51. 10.* the renewing of a right Spirit within them, even that same Effectual Faith which [receiveth]
- 1 Thes. 2. 13.* this Forgiveness of Sins through Him. And is not this Good News? And doth it not do more Good than that Ineffectual Phrase,
- || Isa. 35. 8.* Come, Sinners, here I || offer you Christ, accept him? The Gospel must be Preach'd as a Proof of Christ speaking in you, not as a
- 2 Cor. 13. 3.* Proposal of Christ speaking in you. For an
- * Prov. 15. 5.* Internal * Proposal either in Speaker or Hearer is an Impossibility. We must Preach the Gospel whereof we are made Ministers, according to the Gift of (Grace) the Grace of God given unto us, by the Effectual working of his Power. And this Effectual Grace must be Preach'd by exalting the Operations of God the Spirit. We must Preach these Operations, and throw away out of our Mouths our Evangelical Offers, and our Effectual || Offers. We ought to Preach the Spirit's Efficacy, and not the Dream of an Offer-Efficacy, as absolutely as we Preach the Father's Election, and the Son's Redemption. For want of this the
- * 1 Cor. 2. 5.* whole Work of Preaching hath been * Spoiled. Effectual Grace lies in Passive Phrases. And we must so Preach the Gospel as it is most suited to the Work of God in Passive Phrases. And is this Good News? Then
- * Isa. 32. 6.* Preach thus, and away with your * Offers.
- middle part.* In this Branch of the Discourse may be further advanced the Operations of Free Grace in the room and Place of || Grace-Offer. For Grace-Conveyances may be prov'd effectual and operative, or prevalently working by the
- || Psa. 119. 128.* Gospel in the Hand, or Office, of * JEHO-
- * Isa. 58. 11.* VAH

VAH the Spirit on all the Elect of God. Thus, Operations of Grace are *Wise*; but a Grace-Offer is *Foolish*. For an * Offer of * Isa. 28. 15, Grace proposes immediately a Practical Acceptance upon a meer *Supposition*, and not upon an *Advancement* of the Spirit's Work in creating a *Capacity* for the Sinner's Choice, and for Acceptance of Christ in Effectual Grace. If the Preacher believ'd this as he ought, he should turn every || Offer into a Thank- || Prov. 29. 1. ful Admiration of the *Operations* of the Grace of God ! But instead of the Effectual and prov'd Gospel of Christ, he brings *Saul's* 1 Sam. 17. 39. unprov'd Armour to put upon God's *Da-* vids; That when they come to have * more * Acts 12. 24. Light in the Gospel, they are fain to con- with fess these Things are nothing to 'em: For Prov. 4. 18. they went to put on many Things before they had prov'd 'em. If a Sinner chooses Christ, he must have some *Experience* of the * Effectual Working of him first in his own * Eph. 4. 16. Soul. I know this about *Passiveness* and Ef- with fectual Grace will argue || Offers and Prof- Gal. 2. 8. fers down, as Men now-a-days pretend to || Lam. 2. 14. offer Christ and Tender him in Eternal Sal- vation to the Souls of Men. I may herein (if the Lord will) next present such Arguments against these Devices of our Pur- blind Reason towards Men under Sermons, as may be blessed of the Lord to advance the *Effectual* Operations of his own Grace upon the Elect of God. But now * Offers * Isa. 59. 23. can't stand before Effectual Grace. They consist not with a close [Advancement] of *Passive Work* [upon] and [within] the Sinner; but consist partly with an *Active Plea* of what the Preacher doth [here I offer you Christ], and partly with an A- || Jam. 5. 12. ctive Motion of the Creature insisted on by 20, its self to be done towards Christ by the

- Sinner, and press'd on him, *accept him*.
 * Heb. 1. 3. Whereas it is in the Light of * *purging* and
 with Effectual Grace *experienced*, that a Sinner
 Isa. 4. 4. doth accept of Christ unto Salvation, and
 renounceth all that is his *own*; neither in
 that *Experience* of Christ [can] *he do other-*
 * Prov. 25. 12. *wise*. But * *Offers* consist not with this *Pas-*
sive Work advanc'd in Speaking the Word
 of God to Sinners. It is not suited in an
 || Mic. 3. 5. || *Offer* of Christ to Advance, Commend,
 Praise, Extol and Set forth the Work of
 God upon the Soul. It pleased the Holy
 Ghost by *Luke* (in his History of the *Acts*
 of the Apostles) when he relates the Con-
 version of *Lydia*, Acts 16. 14. to extol the
 * Eph. 1. 17. * *Passive* Work, or what was done *upon* her
 with by the Lord. It is *whose Heart the Lord*
 Luke 24. 45. *opened*: And it pleased him to say no more
 of what *Paul* did towards it, but only that
the Things, whereby the Lord did this Work
 upon her Soul, *were spoken by him*. She at-
tended unto the Things which were spoken of
Paul. It may be, *Paul* was telling her how
Effectual the Word had been upon his *own*
 Soul. Whatever it be, the Holy Ghost doth
 || Psa. 141. 5. not say he was || *offering* Christ unto her.
 But now on the other Hand, when Men
 talk of *offering Christ*, propounding *Salvation*,
 * Amos 2. 4. * *Tendering Grace* to Sinners, and the like;
 it sounds as if Preacher and Hearers were
 to think that now the Man did something
 || Jer. 16. 12. *indeed*, when he comes to || *offer* Christ to
 Sinners! Something that was *more than*
 [Preaching] Christ, and more than *Speak-*
ing of Christ! Tho' the Lord knows, and oh
 Josh. 22. 22. That I could say, *Israel shall know*, that the
 Preacher doth a great deal less! I go on.
 1. We must Preach the *New Birth*, the
 Tit. 3. 5. *washing of Regeneration*, and the *renewing*

the Holy Ghost. This is far beyond the Tender, and far better than the Doctrine of the || Offer. We are to Preach this new || Luke 1. 52. Birth, as Men are *born from above*, and John 3. 3. therein *born of the Spirit*, Joh. 3. 5. and *born of God*, 1 Joh. 5. 1. we must preach what is productive, not what is Fruitless. An * Offer produces nothing in Effectual Grace, * Jer. 7. 24. but an Operation of the Spirit produceth the new Birth. Preach up Operations then, and Preach down || Offers. How can the new || Phil. 1. 10. Birth be [offer'd] Men; And yet in the new Birth it's *Christ* that's *form'd in them*? Gal. 4. 19. How then do Men offer *Christ* most inconsistently with the *Glory* of the Spirit's Work! We should Preach the Gospel as consistently with the *Praise* of the Spirit's Work in * Regeneration-Grace, as we ought to Preach * 1 Pet. 1. 23. with John 1. 13. it consistently with the *Praise* of the Father's Act in Election Grace: And yet I am sure very few do. We are to Preach the New Man, Eph. 4. 24. the Hidden Man of the Heart, 1 Pet. 3. 4. the inward Man, 2 Cor. 4. 16. the inward Parts and the hidden, Psal. 51. 6. All which tells us, it must be Operations, not || Offers of Grace, that are to be || Jer. 18. 12. us'd of God, and exalted of Man. We must Preach the * Circumcision of the Heart, Rom. * Deut. 30. 6. 2. 29. the New Nature, Job. 3. 6. the New Heart, Ezek. 36. 26. a clean Heart, Psal. 51. 10. All which Passive Phrases in a great Door and 1 Cor. 16. 9. Effectual opened of the Lord, tho' there be many Adversaries, are fitted to set forth Operations of Grace, but no || Offers of God's || Jer. 23. 13. Grace. His Grace is wrought effectually, not tendered effectually. It's effectually convey'd, not effectually propos'd. It's our Work in the Ministry of Christ to preach the Efficacy of Divine Grace in begetting the Soul in an

- an Evangelical Sense, and begetting a People to God above the Work of Nature. So 1 Cor. 4. 15. last Words. *In Christ Jesus I have begotten you through the Gospel.* 'Tis not here I have * offered you Christ, take him. The Holy Ghost doth not say thus, nor doth he tell you he means thus. But he speaks and means *Efficacy*, and that no less a Thing than *Regeneration*, which cannot be || offer'd to a Sinner, but is a Blessing fitted only to the *Passive*, to be wrought in him by that Preaching which by the Spirit exalts the Spirit's Work. *In Christ Jesus have I begotten you*, says Paul. Here was the Apostle's closing Act under the *Efficacy* of God the Holy Ghost. The Apostle as God's Instrument in the Work, and as he was us'd of the Lord Jesus, came in upon their Hearts, and so through the Gospel he witness'd, he spake, he Preach'd (which are the Holy Ghost's Ordinary and usual Words to set forth the Ministry of the Gospel by) and thro' the Gospel in Christ Jesus *begat* them, and not by and thro' * Offers of Grace, being set right in his Ministry, and then help'd to make home-Work of it. Proposals stand off ineffectually, and keep their Distance, till a *Creature-Acceptance* determines them. But an *Operation* of the Spirit is effectual. It comes Home. An || Offer always keeps aloof from the Man, never closes him nor changes him, but clucks, here * I offer you Grace, I offer you Christ, I propose him to your Acceptance, which never effects any Thing, never comes home upon him. || Offers are not through the Gospel, and so can never be Effectual, as Operations are. Every Offer-Act is an Ineffectual Act, because a distant Act that stands off, never closes the Faculty, but takes up its Station and fixes upon
- * 1 Cor. 10. 32.
- || Mic. 2. 11. with Eph. 5. 18.
- * Job 16. 3.
- || Exod. 23. 7. first part.
- * Jer. 24. 2.
- || 2 Tim. 2. 18. first part.

Mid-way-Block : And so Old Adam and the
 * *Offer* never join, but agree to keep asunder * Jam. 5. 16.
 in the *midst* between Preacher and Hearer.
 Preaching the Gospel is effectually honour'd
 by the Holy Ghost to * *beget* Souls anew * Jam. 1. 18.
 to God in Christ. And it's impossible to be
 done by *Offers* of Grace, because they are
Distant Acts. A Home-Offer is an Absurdi-
 ty. The *Everlasting Father* makes use of Isa. 9. 6.
 Ministers as his Instruments to *beget* Souls
 Spiritually by [Preaching] the Gospel, which
 is an Ordinance of the Lord Jesus, and so
 he honours it efficaciously, by *working mightily* in them that *minister* in the Word, or
 that *serve* our Lord Jesus Christ and the
 Gospel in *opening* it : Thereby to *teach every*
Man in all Wisdom of the Mystery of Reve- Col. 1. 28.
 lation, that Men may be presented of a Per-
 fect *Stature in Christ Jesus*, and not such Eph. 4. 13.
Dwarfs, as most Preaching is but fitted to
 present the Saints, in an *Under-Growth*. But
 now the Lord will not diminish the *Glory*
 of his Grace at that rate, to come and do
 the same upon Souls by * *Offers* of Grace. * Isa. 29. 3.
 It never was done by the *Offer-Part* of a
 Sermon since the Gospel was Preach'd. *Faith*
 sees it by the Word, and there may be
 enough to *shew* it in this Treatise. For as
 to what *saving Good Men* have been own'd
 in, to do upon Sinners in Conversion Work,
 it hath been always wrought as they have
 been enabled from above to *preach* Christ,
 and not as they have * *offer'd* Christ to * Mat. 13. 41.
 Souls. And yet I know, Men are ready to
abuse the Gospel, in *confounding* distinct
 Things. Some are prone hereunto the ra-
 ther, because it hath been all along their
 || *Old Way*, and so without Mighty Grace to || Jer. 13. 23.
 humble and *lessen* them in their own Eyes
 (for that is the Nature of God's Grace to-
 wards

wards all his *Ministers*, whatever their Preaching had been) they *will* stand up for their * *own*, and then think they stand up for the *Gospel*, and study and lay about them how to make it out in *Sermons* to the People to be for the *Gospel*. Others take it up from an ill Pattern in an *Author of Credit*, which presently thro' a Defect of their own Understandings teems among Themselves into an *Argument*, and *suffices* them where the Scripture *leaves* them. Others again see no *Harm* in it. And some may fall into the || *Offer-Language* incogitantly, because they scarce give themselves Time to weigh and examine, and think from a due Notation of the Word, *what* an * *Offer*, or a Proposal of Grace is. Be sure, they do not allow a due Time *impartially* to examine what they Preach, while they lavish into their *Effectual* || *Offers*.

|| Ecclef. 5. 1.
last Words.

* Isa. 30. 28.
last Words.

|| 2Sam. 14. 13.
middle Part.

|| Isa. 4. 4.

Eph. 3. 10.

|| Prov. 1. 30.

Offers can't stand before the Test of *Effectual* Grace in the *Passive* Phrases, and the *New Creation*. For *Offers* are more fitted to Man as a *Reasonable Worker* than as a *Spiritual Workmanship*. How can the Spirit's Workmanship in the Soul that is *created* be effected by || *Proposals*? We are said to be the Workmanship of God, Eph. 2. 10. In the Original it is the *Poem*; now that's a Curious Peice of Workmanship contriv'd in the Thoughts of *Manifold Wisdom*? For how is a Poem made? Is it by proposing to *Pen, Ink and Paper*, or is it done by an *Operation* of the Understanding? Then be sure we are the Workmanship of God not by || *Offers* to be the Workmanship, but by *Operation into* the very Workmanship, or Poem it self. For tho' in *Natural Religion* Men's Hearts and Thoughts are not *Pen, Ink and Paper*, but *Rational Powers* and Dictates :

Dictates: Yet in *Spirituals* and * *Supernatu-* * Jam. 1. 18.
rals they are so, before *Supernatural Grace*
 receiv'd. Without the Spirit's *Workman-*
ship antecedently all Men are but Blotted
 Nature, and can a *Blot* accept of a Propo-
 sal to be *the Epistle of Christ*? What is there 2 Cor. 3. 2, 3.
 in *Nature* should bring Men to Gospel-
 Compliance with *Gospel-Offer*? Offers can't
 do any of the *Spirit's* Work. They can't
 guide and lead the Soul to *Christ*, or * *lead* * Psal 139. 24.
the Soul in him. And if there be more than
Nature in Gospel-Believing, then there is
 the *Spirit* of *Christ* therein. Why do we
 then stand || *Offering*, when we should be || Prov. 15. 10.
 wonderfully *exalting* the Free Gift of the
Spirit and his *Operations*? If the *Spirit* be
 * *efficaciously* given to *Sinners* before we * Acts 15. 7.
 offer *Christ* to them, then offering of *Christ*
 is in vain, for *Christ* is *the First Gift*. And
 we should still *exalt* the Gift. If *Christ*
 were to be given in the || *Offer*, so would || Psal. 95. 10.
 the *Spirit* of *Christ* too; And how comes
 the *Glorious Gift* to be turn'd into a *Nick-*
name, if Men think to [cover] it that by
 * *Offer* is meant Gift? Doth the Offer * Math. 18. 7.
 change the *Nature* of a *Sinner*, and create
 the *Workmanship* of God? The Gift doth.
 The Gift of *Christ*, the Gift of the *Spirit*,
 this changeth the *Nature* of a *Sinner*, and
 creates the || *Workmanship* of God. Now || 1 Joh. 4. 15.
 let me Query upon the *Offer*, is the Propo-
 sal of *Christ* made to a *Sinner* after the Ho-
 ly Ghost is given him [without] the Propo-
 sal, and antecedently? Then 'tis Effectual
 Grace it seems without Proposal that the
 Spirit brake in, and if there be *Effectual*
 Grace before the Offer, then what need
 any || Offer or Proposal to be made? The || Joh. 6. 24.
 Gospel Preached in the same *Efficacy* of God
 having the Holy Ghost descending on it
 will

- will *alone* do the Work of *Conversion*. You may *trust* it, and never try your *Offers* more. It will do without *Proposals*, and carry all before it in the Strength of the *Holy One of Israel*. The *Gift* of the Holy Ghost with the Gospel is *Effectual*, but the *Proposal* stands alone, and is *ineffectual*. How weak then is it to glory in *Proposals*, to plead for *Proposals*, and make the *fair Shew* in this poor Piece of Proud and ineffectual *Flesh*!
- Isa. 41. 14. How are || *Offers* fitted to a *Translation* out of *Darkness* into the Kingdom of God's Dear Son? Col. 1. 13. And out of *Darkness* into *Marvellous Light*? 1 Pet. 2. 9. How do *Offers* suit with a Work that's above all Created Power? For so is *Faith* declar'd to be. Eph. 1. 19, 20. The * *Offer-Doctrine* is in a *Style* and *Way* of *Preaching* more fitted to Things done by us in *Weakness* and *Common Profession*, than to Things done upon us by the *Infinite Grace* and *Power of Jehoyah*. It is not fitted at all to *Passives*, nor the || *Efficacy* of the Holy Ghost therein. It agrees better to the *Agency* of the *old Man*, than to the *Formation* of the *New Creature*. More to *Self-Justification*, than to *Justification by Grace*. More to a *Disposal* of our own *Goods* upon *Proposal* made, than to the *Adoption* of *Sons* by *Grace*. More to an ordering of our own *Faculties*, than to the *Shedding* of the Holy Ghost upon us. More to an *Act* of
- * Jer. 2. 19. *Morality*, than to a *Sanctification* of the *Spirit*. More to the *Signing* of some *Personal Treaty*, than to the *Writing* it self which is called the *Epistle of Christ*. Or than it's fitted to the *Supernatural Style* of the Holy Ghost, in putting *Christ's Laws* within our *Hearts*, as Jer. 31. 33. And giving them as
- Heart

Heart to know the Lord, as in the same Prophet, Jer. 24. 7. In a Word, Man's || Offers * Prov. 25. 11. are not fitted to exalt God's Operations.

This Creation and Workmanship hath a Personal Worker to be exalted, not an || Of- || Rom. 1. 25: fer of Grace to be set up and defended. For
1. The Heart of a Sinner is drawn to Christ in Effectual Grace by a Person, Col. 1. 22. And you that were sometimes alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled. Now hath [He] reconciled. It is not, now hath [that] reconciled; as to say * Tendering the Salvation * Job 15. 31: hath done it. For some love to magnify the Offer; More than we dare magnify Preaching. But now hath [He] reconciled. Christ hath, not an Offer. Paul exalts Christ, doth not defend the || Offer. 'Tis He hath || Gal. 4. 9. reconciled you, and not Faith; 'Tis He by the Spirit hath wrought Faith, and not hath wrought it by the * Offer. The Father too * John 3. 6. is to be exalted in Effectual Believing, not the || Offer of Grace, John 6. 44. No Man || Job 4. 3. can come unto me says Christ, except the Father which hath sent me draw him. Christ inculcates the same, Verse 65. And he said, Therefore said I unto you, that no Man can come unto me, except it were given unto him of my Father. And so is Christ exalted, but Not the || Offer, Song. 1. 4. Draw me, we * Math. 18. 6. will run after thee. Here Christ is exalted for Faith, not Offers of Grace to work it. And the Apostles said to Christ, Luke 17. 5. Lord, increase our Faith. We should set out the Lord, and not stand pleading for || Of- || Phil. 3. 3: fers; if we Preach Effectual Grace. 2. The Issue of choosing Christ is by means of Application of Christ to the Soul, and Operation of the Spirit of Christ in Salvation, and is not by || Offers and Tenders of the same || 1 Sam. 12. 21. Salvation.

Salvation. See *Eph. 2. 1. And you hath he quickned.* Christ is the Quickner by the Holy Ghost. As God is our *Father*, and quickens us by *Christ*, so Christ quickens us from the Father by the *Spirit*. God's Gift of the *Spirit* converts to Christ savingly, *1 John 4. 13. Rom. 8. 14. John 14. 17.*

- Well, we must Preach *Effectual Grace*. We must Preach to Sinners a new *Creation*. That
- * *Rom. 11. 6.* it is not by the * *Work* of the Offer, but without the Offer, by the Grace of the *Operation* to a New Creature. We must not Preach Men's being *new born* according to the [Offer], but according to the [Will] of God, *John 1. 13.* The Spirit Commands this, waits for this, as he is the Gift of the
 - || *Aas 10. 44.* Father to || enter the Sinner's *Nature*, whilst the Voice drops into Sinner's Ears. When a Sinner under any Preacher of the
 - * *Isa. 30. 21.* Gospel hath been made to * *hear the Voice of the Son of God and live*, as is effectually promised, *Joh. 5. 25.* It hath been as God hath used Minister's *Close Acts*, not their *Distant Acts*. It hath been by God the Spirit's striking in, as Ministers of Christ have been directed to speak *home*, and not as they
 - || *Prov. 14. 22.* have made || *Offers* and *Overtures*, and stood aloof with *Proposals*, as if Ministers did not believe the *Efficacy* of their own Message to Sinners by that Sampler of it in *Effectual Grace*, by *Pre-Operation* of the
 - * *2 Cor. 4. 13.* Spirit upon their * own Hearts. *Regeneration*, out of which true *Conversion* riseth as an Act from a Principle of acting, is brought about in the Soul by Grace working thro' the Gospel. And so Free Grace is *Effectual Grace*, and never sinks on the Foundation into a *Free Offer*, or an *Effectual* * *Tender*. This would be the Way to
 - * *Heb. 9. 14.* *debase* the true Glory of the Spirit's Efficacy

in his Passive Work on Sinners. How then will it serve to || *Propose* to them a Change? || Job 15. 3. We must so Preach in the *Passive* Style, as comes up unto a being *planted together in the Likeness of his Death*, Rom. 6. 5. And to a being *turned*, upon an Act of God's turning me, Jer. 31. 18. In our being brought to Preach thus, we may first hope God will *own* us, before we can groundedly hope Sinners will *hear* us. Remember, it's a *new Creature*: Then we ought to Preach Christ *influencing*, not Christ *Proffering*, nor Christ * *proffered*, nor our Selves *proposing*. * Psa. 97. 10. Did God when he would make the World *propose* to the World, or did he *Create* the World? Was the World consulted for *Co-operation*, or was it formed by *pure Creation*? Why then are || Proposals made to || Judg. 2. 19. make a new Creature? Or Offers made to *last Words*: produce a new Creation? *Faith* is a new Creature, *Repentance* is a new Creature, *Regeneration* is a New Creature. These are all distinguished in the Soul, but they can't be separated. *Regeneration* is the new Creature stirring, *Repentance* is the new Creature sensible of the Evil of Sin, Darkness, Unbelief, &c. And melted under Grace. *Faith* is the new Creature opening its Eye. Now in the first Creation God said, *Let there be* Gen. 1. 3. *Light and there was Light*. This was a Command, and Creation of Light follow'd it. So in the *new* Creation God answers to his former Work in the old Creation, by *Passives* in Operation upon the Human Faculty, 2 Cor. 4. 6. Christ breaks in upon the Soul, and thro' the Eye Created shines in the true Nature of Light, whilst the Gospel is *freely* and absolutely Preach'd to all the *Elect* of God. The Love of God is shed abroad, Rom. 5. 5. Do we think a

- soft Tongue breaketh the Bone, as Prov. 25. 15.*
 And yet that the Love of God shed abroad in the Heart breaketh not the Heart? Oh! It's
- Ezek. 36. 26. Love takes away the Stony Heart out of our Flesh, and gives us Hearts of Flesh! Ah! The Lord humble us Preachers more, that we may ly in the Dust, and never open our
- || Job 1. 3. Mouths again to tell Sinners how we || offer them Christ, since there is such a large Theme of *Effectual Grace* to Preach Life both into Saints and Sinners, of the Elect of God, by exalting it! Saving Conversion-Work is wrought by *exalting Christ* in the
- * John 8. 15. Face of Sinners, not by * *Offers* and *Tenders* of Christ to Sinners. It's upon Absolute Grace of *Renovation* to all the Elect of God. For these Sinners are the *Elect of God*. Neither hath his Grace singled out any one Object in the whole World, except These. The Spirit of God, suppose as to a Couple of Men, the One chosen in Christ, the other
- || John 6. 37. *pass'd by*, doth never cross the || Father's Choice herein, to [sanctify] the *Non-Elect* and to [pass by] the *Chosen Vessel*. Nor hath the Third Person's Power ever gone beside the Father's Purpose, or the Sons Particular *Purchase*. Now Preaching up the *Operation of the Spirit* is fitted to exalt the Sovereignty of Grace, in singling out all our New *Births* according to the *Settlements* of Grace by the *Will of God* and our Father. But Offers of Grace can never be *Effectual* because they are not fitted to express or convey what Operations of the Spirit are fitted every way to. We should the under our own Personal *Taste* of *Effectual*
- || Jer. 16. 19. Grace throw by our || *Offers*, and never
- * 2 Cor. 1. 12. Talk more of our * *Proposals*, but tell the People continually in every Sermon by the very *Passive Frame* and *Style* of our Expression

sions, that Man's Heart is under God's
Operations, and that the best of us all in
 Preaching the Gospel are but *Pens* in his
 Hand, and not *Lord-Dictatours* to make
 and utter our || *Proposals*. We ought to || Gal. 6. 12.
 tell the People with all becoming *Confidence*,
 when we speak in Christ's Name unto 'em,
 that our Preaching the Gospel to 'em, is God
 the Spirit's bringing it home to our selves,
 and that as we have receiv'd this *Earnest* of
 the Spirit in our own Hearts, so we gracious- 2 Cor. 1. 27.
 ly hope that He also doth bring home the same
 Word upon your *Hearts*, Sinners, too. He
 has taken Room enough in the Method of
 his Grace to do it! We wait therefore
 in the Ministry, and trust the Lord with
 it to a * *Begetting Power* in [your] Souls, * Jam. 1. 18.
 and an abiding Word upon you! Such a
 Hint may be more *Effectual* in knitting the
 Heart to Christ, when JEHOVAH the || Jer. 32. 27.
 Spirit hath taught us to Open a Thing
 out of God's Word in a clear and lively
 Manner, than a whole *Sermon* so forelaid and
 contriv'd, as to make the most specious Way
 to our || *Offers*. It's a Ministry always ex- || Jer. 2. 8.
 alting the *Passive* Work that's most likely
 by the LORD the Spirit to be set home,
 and so to find the way to poor Sinners, and
 enter in through the Direction of the
 LORD CHRIST. Oh! It's brave to
 Preach the FATHER's Grace in the
 [Operations] of his Good SPIRIT!
 [These] give a *Seal* of the Truths in our
 selves, while we feel them to make every
 Subject of the Grace of the Gospel Effect-
 tual. And this Effectual Preaching is
 searching Preaching, 'tis not * *Daubing*. * Ezek. 13. 17.
 Oh! I have known *Dame-Nature* run for it,
 whilst a poor Sinner hath stood broken and
 melted under it! The Ministers of Christ
 M z ought

- ought to Preach what they *effectually* Believe ; if they don't, they are not Faithful, nor fit to Preach Christ. I am sure if I do not *Feel* what I Preach, it is made the *Burden* of my Soul, that I do but stand
- ¶ Rom. 7. 18. before the People as if I were || *Offering* the Gospel, and not *Preaching* the Gospel. Well, Preaching of the Gospel is to work with God to a *Change* by the Gospel: Paul was Effectually led by Christ to *beget* many: And of these *Corinthians* he writeth
- ¶ 1 Cor. 4. 15. sweetly, in Christ Jesus I have begotten you through the Gospel. Oh ! he exalts the Gospel, but not the *Offers* of the Gospel: He lifts up Christ, and shews us that all his *Ministerial Vertue* lay in Him. His Talk is
- ¶ Mark 9. 42. not of * *Offers* here or elsewhere, nor of *Tenders* and *Proposals*, as is the Degenerate and Corrupt Language of these *Last Days*
- 2 Tim. 3. 1. and *Perillous* Times: Even while we are
- ¶ Dan. 8. 14. come to the || *Cleansing* of the *Sanctuary*. It was under that Apostle's Preaching of *Free* and *Absolute* Grace (for in that Day wherever Paul came the *Conduits* ran with
- ¶ Zach. 9. 17. * *New Wine*) that the *Holy Ghost* gave to some a *Draught*, and to every One of the
- ¶ Rom. 15. 18. Elect he gave a || *Tast* round. Ah ! there it was, under *such* Preaching, as now we want in most *Churches* of the *Saints*, that the
- ¶ Isa. 42. 16. *Holy Ghost* opened || *blind Eyes*, and shew'd to *Sinners* through a clear Eye of Faith
- Heb. 12. 2: bestow'd, whilst *looking unto Jesus* in the *Glass* of the Gospel, that through the very *Efficacy* of the Work in the *New Birth* and its *Consequences*, it was all a *Free Gift* indeed ! An Offer produceth nothing, but an *Operation* of the Spirit produces the whole *Workmanship* of God. We must Preach the Gospel so as it is a *Means* in the Spirit's Hand to create and effect the Spirit's Work-
- man

manship. We must Preach what the * Spirit * John 16. 14.
 Works this Workmanship from in the Dis-
 charge of his Office. He Works it jointly
 from Christ's Living *Intercession* and the Fa-
 ther's *Grant*. They are *Operations* of the
 Spirit, and not * Offers of the Gospel, * Ezek. 13. 7.
 which answer in *Regeneration* to the *My-
 stical Quickning* before spoken of Eph. 2. 5.
 and how do they answer? By an *implanting*
 of Sinners into the *likeness of Christ's Resur-
 rection* by the Co-quickning Pattern, Rom.
 6. 5. Operations of the Spirit do produce
 the whole Workmanship of God in the
 Soul, 2 Cor. 4. 6. Is this *Good News*?
 Then Preach it. The Inwrought Part of
 Religion, to wit, Christ *formed in the Soul*, Gal. 4. 19.
 and Salvation by Grace written on the
 Heart, are wrought by God the Spirit in
 the Souls of all the Elect of God. But
 || Offers of the Gospel are no Preaching of || Jer. 2. 11.
 it, much less of the *Inwrought* Part thereof; last Words.
 No, not so much as to an *Acceptance* of
 a Good Part of the Notion, in the *Doctrine*
 it self, as the Holy Ghost is the *common Au-
 thor* of Working that Doctrinal Acceptance
 in *Temporaries*: Much less do * Offers Preach * Rom. 8. 1.
 the inwrought Part of the Gospel in the
 Acceptance of the *Salvation-Part*, as the
 Holy Ghost further is the very *Principle* of
 that Acceptance in the Elect of God. || Of- || Jonah 1. 13.
 fers lye all in *Essays*, they produce nothing.
 They attempt a Thing which they never
 accomplish. An Offer assays and assays it,
 but being Weak and || *unprov'd*, it's above || 1 Sam. 17.
 its own *Sphere* to effect. And is this *Good* 39.
News? No, you'll say. Then where are
 your *Evangelical* Offers? Oh! Never Preach
 them more. We should exalt the *Spirit* in
 Preaching the Gospel, and not our * Offers * Isa. 57. 13.
 which are but *improlifick* Essays. The Spi-

Col. 2. 12.

* Acts. 4. 30.

* Mat. 21. 33.

* 2 Chro. 36. 15, 16.

* Mat. 23. 37.

Col. 4. 16.

rit is above them, and checks the Essay when he wills, as *Acts 16. 7.* After they were come to Mysia they assayed to go into Bithynia: But the Spirit suffer'd them not. The Israelites could [accomplish] by Faith of the Operation of God, and go through the Red Sea, which the Egyptians [assaying] to do were drowned, *Heb. 11. 29.* But now hath God assayed, and not wrought it? Is not the Spirit in an Operation Efficacious? *Deut. 4. 34.* Hath God assayed to go and take him a Nation from the midst of another Nation, by Temptations, by Signs and by Wonders, and by War, and by a Mighty Hand, and by a * stretched-out-Arm, and by great Terrors, according to all that the Lord your God did for you in Egypt before your Eyes? No, He never [assayed] for Another Nation what he undertook for Israel. And what he hath undertaken he hath done, whether by his Grace or Providence. *Obj. Isa. 5. 4.* What could have been done more to my Vineyard, that I have not done in it? *Ans. 1.* Nothing could have been done more by Another to the * Lord's Vineyard, that God had not done in it. 2. Nothing could be done further by the Lord himself in such a General and Common Way of Favour, that the Lord had not done therein, by the || General Dispensation of Means according to Natural Favour done and shewn it. For that Dispensation of God's towards the Jews was a General and Common Dispensation of Favour agreeable to * Nature, not a Gospel-Dispensation which is above Nature, and works a Powerful Change upon it, according to the Nature of Effectual Grace. So that according to that Common Dispensation he cou'd not go further.

2. We must Preach the Word of Christ as it's most suited to God's Husbandry. For so it is again express'd in the Passive Style,

1 Cor.

1 Cor. 3. 9. *We are God's Husbandry.* This is altogether against the Doctrine of *Offers*, in the [way] of a People's becoming so by the Gospel. We must Preach the Gospel as it's suited to an *engrafted Word*, as the Apostle speakes, *Jam. 1. 21. Receive with Meekness the engrafted Word which is able to save your Souls.* With Meekness the engrafted Word. As if he had said, don't fly out at the Gospel, when it's deliver'd in such [Passives] as will make Old Adam [suffer] for it. As suppose, in sawing off an old Member of the *Body of Rom. 7. 24. Death*, cleaving into the Stock, piercing a *Heart of Flesh*, and all to let in the *Graff Ezek. 36. 26. deep into the Quick.* This is exactly suited, we see, to an *Evangelizing* in the *Passive Style.* It's to Preach still according to *Passives*, and effectual Grace. It's plain by this Text in *James*, that the *Word of the AAs 15. 7. Gospel* being an *engrafted Word*, can be no *offer'd Word*, no *proposed Word of Grace.* The *Word of Faith* being engrafted, is *united Rom. 10. 8. to the Heart*, and *rooted* there as the effect of God's Operations in his *Husbandry*, and not so united from any *Offers of his Grace. || Job. 15. 31.* For all *Propoundings of the Offer* and all Language in the ** Offer-Form*, do fall wo- ** Jer. 7. 2. fully short of Passives.* And indeed let it be consider'd according to the *Energie* of the Similitude in Husbandry, how are *Trees and Orchards* planted and grafted? How are *Fields* and *Vineyards* sown and *Husband- ed?* Is it done in the way some Men pretend to *Preach the Gospel?* Is a Piece of Husbandry upon an *Estate* effected by the Owner or Husbandman's *offering to Graff* Trees and Plant Vines? Is it by *|| Propo- || Prov. 19. 2. sing of Graffs to the Stock?* Is it by *Tenders of his Seed to the Plough'd Lands?*

- Sure *Sowing* is quite another Act than what can be represented by an * *Offer*, or *Tendering* of the Seed. *Isaiah* saith of the Plow-man, *Isa.* 28. 24, 25, 26. *When he hath made plain the Face of his Ground, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the Principal Wheat, and the Appointed Barley, and the Rye in their Place? For his God doth instruct him to || Discretion.* How much do these Acts of the Husbandman transcend the Acts of many Preachers of the Word, who Preach it in their own Natural Wisdom? For their Natural Wisdom is that which hath pitch'd upon this Way of * *Offering Christ* to Sinners, as the best way they can think of to Preach the Gospel to Sinners. But lo! Here it is said of the Plow-man (which carries along with it in the Eye of the Holy Ghost by the Pen-man, a Spiritual Analogy, or a Re-speaking of something further in it than meer || Ploughing, and that is *Preaching of the Gospel*) that his God doth instruct him to Discretion. And being so instructed he doth not bring his Seed forth to the Ground, and there stand over the Plough'd Lands, * making *Overtures* and *Motions*, and *Offer* what he hath brought, nor *propose* any Quantity of the Seed, nor *Tender* the Fitches, the Cummin and the Principal Wheat. No, he doth not do this, his God doth instruct him to Discretion. And in that Discretion of his God, What doth he do, if he doth not || *Offer* his Seed to the Ground, nor *Propose* and *Tender* it? Why, he doth cast it abroad, he doth scatter it, he doth cast it in to the Mouldy Earth. Now let any Man search the Scriptures, and see if these Three Phrases in God's Word, *casting abroad, scattering, and casting in*, do not far out
- * Jam. 1. 16. last Words.
- || Eccles. 8. 5. last Words.
- * Gal. 6. 8.
- || Job. 3. 12.
- * Gen. 20. 16. last Words.
- || Isa. 48. 17.

out-signify those other Three *Plough-Phrases*, got up so frequently in the Mouths of some Spiritual Seeds-Men, viz. their *offering, proposing and Tendering* of the Seed of the Gospel (for the *Doctrines* and *Salvation* they Preach are the Seed of the Gospel) while they profess to Preach the Gospel. Aye, aye, we see that *Preaching* the Gospel is quite another Thing than * *Offers* of Grace. * Gal. 5. 24. It's *casting Abroad* the Precious Seed of the Word, it's *Scattering* it all about within our Auditories, as we can come near 'em by Handful-reach. Let it fall how the Lord pleases, either upon *the Stone of the Heart*, Ezek. 36. 26. or upon the Mouldy Earth, so long as it is within the Bounds of our Convinced Auditories, the Plough'd Lands. He that Preacheth the Word faithfully lets the Word go, he doth not stop his Hand, and say, it may be the Seed will fall upon the *Stones*, and then my Labour is lost. But he throws it in upon the Plough'd Lands, that's enough, It will fall well in the main Part of it, tho' it proves to be absolutely lost on some. According to your Faith, oh ye Seeds Men, be it Mat. 9. 29. unto you. We must not keep back our Hands in sowing the Free Grace of God among the People, who sit under our Preaching constantly, and have by the Lord's Blessing on the Other Parts of our Ministry, been plough'd up quite of the *other Side* of their *Natural Religion, Natural Duties* and *Natural Righteousness* and *Natural Grace*, into a Sensible Conviction of their Sin and natural Misery. For Christ's * *Sowers* being now * Mat. 13. 3. (got so far) on Plough'd Lands, it's Time to sow the Field with *Mercy, Righteousness*, Hos. 10. 12, *Faith*, all of the Gospel-Kind. And that whilst we see *Heavy Things* sink too much into 'em, and make deeper Impressions on 'em

- 'em than is meet; while *no Impressions* can be made upon the *common World*, never plough'd up by the Doctrine of the Lord the Spirit. It's the Spirit put into Men by searching Doctrine in the Ministry rips 'em up, *Saint* and *Sinner*; and that Holy Spirit of God will thoroughly search their Nature, and turn all in the main (like a Plough that enters the Lands) upside down; and then [other] *Doctrine*, as the Rain, drops, and more * *Gracious Words* in Gospel-Speech distil upon the Heart as Dew; and Increase of the Word maketh it soft with Showers. And when this is done, here we are to cast in the Seed into the Mellow Earth, just after the Plough, among these Poor lost Sinners: And not mispend *Our* and *Their* precious Time in || *Offering* of Christ to them. Well, in the whole, we see by the Light of the Scriptures, that God's *Husbandry* lies in an Actual *Planting*, *Sowing*, and *Ingrafting*, not in *offering* to do these Things. The Lord Himself bestows his Grace, but doth not * *offer* his Grace to the Elect of God. And it's Grace bestow'd ('tis not Men's *Preaching* short of this, mixing and blending it with Fair shews in the *Flesh* about the *Offer*) which makes the Elect to be God's *Field*, *Orchard*, &c. in converting of Sinners and planting them in his *Husbandry*. We should Preach therefore nothing but what is *God's Means* in making them so. And these Means are not || *Offers*, but *Effectual Grace*, which he has brought Home to his Elect, and made of choice *Use* unto their Souls. The pure Gospel is of an *Operative* Nature in the Hearts of the Elect, because herein the Lord the Spirit, as 2 Cor. 3. 18. waits that he may be *Gracious*, as under the Old Testament the Lord Christ waited till the *Fulness of Time*, that
- 2 Cor. 3. 18. last Words.
- Deut. 32. 2. * Luke 4. 22.
- Psa. 65. 10.
- || Deut. 19. 20.
- * Eccl. 10. 10.
- Gal. 6. 12.
- || Prov. 6. 23.
- Isa. 30. 18.
- Gal. 4. 4.

that he might be Gracious. Oh ! How richly hath Grace been sealed up with an Effectual Operation of the * Power and Love of God * Psa. 110. 3^d on the Hearts of Elect Sinners, in the Day that the Lord hath made the Elect of God his Husbandry ! Now then, if this be accomplish'd in *Free Grace-Preaching*, which is the only *working* Preaching (the other is but an *idle* Preaching into a *Form* : This is the only *working* Preaching) of the Elect of God into God's *Husbandry* : We may be satisfy'd that Preaching of the Gospel, and speaking these Mysteries of Christ to Souls effectually, by which this Husbandry is wrought, is done by no || Offer of the Grace || Job 33. 27. of God, No *Tender* of Salvation to Men ; But is the Thing it self, *Free Grace*, scatter'd upon 'em in the Preaching of the Gospel, and is *Salvation* it self cast in upon them thereby. And again, as the *Husbandman's* Seed, when his God doth teach him *Discretion* how to use that Seed, is scatter'd and cast into the Ground, so should we who are the Ministers of Christ, scatter abroad the Gospel liberally thro' the whole Plough'd Auditory (a People whose *Fallow Ground* was not broken up by * Offers of the Plough, * 1 Cor. 10. but by *Actual* Ploughing, as the Spirit gat 33. in, and by the Word brake up all their Thoughts. When Men were wholly at Ease, it's He that hath broken them asunder. And Job 16. 12. then should we as his Ministers sow the Tender Lands) and cast in the *Principal* Isa. 28. 25. Wheat, by sowing Christ in their Hearts, where the Spirit is waiting to receive the Seed of the Gospel as it's cast in, but not to Mind the Seed which is held fast in your Hands by *Parley-Offer*s, whilst you refuse so * boldly to let it go, and cast it into the * Eph. 6. 19. Moulds beneath you. An Offer produces not a Grass,

a Graff, nor is *Instrumental* towards the Production of the Seed in God's Husbandry: But an *Operation* of the Spirit produces God's Husbandry.

3. We must Preach the Gospel still in *Passives* and *Effectual* Grace, as it is most suited to God's *Building*. So the Words are in 1 Cor. 3. 9. *ye are God's Building*. To this Purpose the Holy Ghost delights much to use the Word *Instruction*, which signifies a *building upon*. 'Tis instructing Sinners, building up their Principles, as Grace, Life and Power upon *Christ*, which the Holy Ghost hath first laid into their Hearts by the Preaching of the Gospel. An *Operation* of the Spirit produces God's *Building*. But
- || Prov. 19. 25. || *Offers* of Grace, Proposals and Tenders of Salvation are no Instructing, or Building the saved Number on the true Mysteries of Grace and Salvation. Right Preaching is a Building of the New Born upon God's Work. For, why do I *Preach* Grace, if God doth not *work* by Grace? Better put on Sackcloth, and lye in the Dust, and cry,
- Psa. 25. 5. Lord *shew me thy Truth*, and let me not go o' my *own Errand*. Howbeit, if I see my *Way* before me, as Christ's Ministers whom
- * 2 Tim. 3. 17. he sendeth with the * *Sufficient Furniture* both of *Spiritual* and *Common* Gifts, do, I see then my Preaching is a Building upon His Grace, a Raising up something that must appear upon His Foundation. And this is the Nature of *Instructing*, it is building *upon*, building upon Grace bestow'd, building upon the Things of God and of Christ, which
- * John 16. 14. the *Spirit* * shewes the Soul, agreeable to what I Preach, as a Beginning in Knowledge, and that by my very Preaching unto this Soul, *before me*. This now is *instructing*
- || 1 Cor. 14. 3. him. 'Tis an || *Edifying* him upon what he hath

hath seen of Christ from the Lord's own Work upon him. Now this View of my Ministry raises my own Soul quite out of the Sight of Human Reason; that thereby in fetching the Materials of my Ministry far above Carnal Reason, even out of *Jesus Christ*, I can instruct thro' Grace, while I see what I do, by aiming in the Holy Ghost's Light and Strength to break in upon Poor Souls with *the Glorious Gospel*. What if it be but a Spot of Ground believes, or but a Corner of the Building rises that Day, even a Handful of the Auditors, here and there one whom *Christ hath Chosen*, touch'd home, I have nevertheless wrought with God that Day, by working upon God's Foundation, both as the Spirit was given to be in Me, and also as he was given to be in that Corner of the Building among ** the Remnant*, at laying in the Materials of the Building in the Time of God's Power. Furthermore, I have Good Hope thro' Grace among such a Congregation of mix'd Souls, *Uncalled* as well as call'd, that I Preach the Gospel to the Elect of God *to purpose*. I may expect that the Lord takes up my Words, and begins with my Message upon their Hearts, *this* or *that* Day. But now || *Offers of Christ* are no *Instructing* upon Christ, as a Soul's Bottom given it secretly in Free Grace already. They come short of This. They are no Instructing or building Act on the Basis of Grace which God hath laid before, because Instructing in the Truth of the Gospel is building upon the *Foundation*, and is an adding of || *Experience* to Soul-Tribulation. It's an Increase of something that is exactly of the same Piece of *Grace*, as it's convey'd of the Lord thro' my Hands, towards raising of the Structure upon the Foundation

1 Tim. 1. 12.

John 15. 16.

1 Sam. 14. 45.

* Rom. 9. 27.

with

Rev. 11. 13.

|| Prov. 28. 13.

|| Rom. 5. 3, 4.

- * Isa. 30. 5. dation laid. Whereas * *Offers* of Grace add none of the Grace to the Building upon the Foundation laid. Therefore to offer Grace is not to *instruct* in Grace. It's not to *build* Grace, nor to build upon Grace, so as to bring it up to this Pitch of *Efficacy* here in 1 Cor. 3. 9. ye are God's *Building*. Ye are made up all of Free Grace from the First Stone laid, from the first true Stroke of Work done. Thus he exalts *Grace*, not
- || Rom. 1. 25. || *Offers* of Grace both in the Way and *Success* of Preaching. And we should do it in the same *Way*, while we are looking for the same *Success*. We ought not to give any
- * 1 Thes. 5. 22. * *Appearance of Evil*, as if we carried it unto a People whom we were not Desirous of *Instructing*, nor of building them upon God's Foundation laid in their Souls, under all the foregoing Matter of the Sermon. As to what Men call *Offers of Christ* to Sinners, it's neither laying the Foundation in the Soul's
- 1 Cor. 3. 12. View, nor building upon it *Gold, Silver and Precious Stones*. It is neither *Instructing* them to *propose* to them, nor is it raising them upon the Corner-Stone, to *tender*
- || Jam. 5. 19, 20. Christ to them. This || *Tendering* of Christ is treating poor Sinners that hear us, as if they had a *Will* of their own. And is a sort of Preaching too nigh of kin to the *Arminians*, who freely tell us, Man hath a *Will* of
- * Ezek 45. 20. *Compliance* with the * *Tenders* of Salvation: Otherwise, that we render him a meer *Stock*, and deform his Noble *Reason*. Indeed I can Rationally propose the *Natural* Piece of a [Duty] to a Natural Man, a Duty of several Ranks and Sorts, whilst at the same Time the Man hath so much *Reason* and Free Power of Action, as that a *Proposal* of this Duty to him, may in a *Common* way work upon his Thoughts, and persuade his Mind

to it. But if I do my own Duty, I must not go and || propose the *Mysteries* of the Gos- || Prov. 20. 23.
 pel to him, and make him a *Tender* of [Sal-
 vation], as if it was a meer *Creature-Busi-*
ness that lay only between Him and Me !
 For in Proposals there are some equal Terms
 in a manner of Both Sides. As He that
 proposes can't impose Himself, &c. But
 now in *Effectual Grace* God can and doth im-
 pose Himself by the Gospel on his * own : * 2 Tim. 2. 19.
 And yet in that *imposing Act*, because of the
 change of their Nature, they are made a
 willing People. He puts his own Gospel on Psa. 110. 3.
 them, as afterwards Christ's || Yoke, but he || Mat. 11. 30.
 puts not on them *Another* Gospel, nor con-
 founds the Gospel with the Yoke : But keeps
 them Both distinct. For he puts his Gos-
 pel on them, before they take any *Evange-*
lical Impression, or || serve in any *Evangelical* || Rom. 7. 6.
Duty. The Image is before the Yoke, and
 a *Christ form'd in them* before they do the Gal. 4. 19.
Will of God. Now an Offer suits not with
 God's *Sovereignty* upon Sinners in raising
 the *Building* of his Grace. For in *Effectual* * Ezek. 36. 27.
Grace this is the Tenor of God's Resolve, I
 will and They shall. Therefore our Preach-
 ing unto Sinners must not be a Preaching
 up of *Proposals*, as to urge the [Proposals]
 of Grace, but the *Operations* and [Power]
 of Grace. A * *Proposal* is what stands to * Gal. 5. 17.
 the *Courtesie* of Men to entertain: At least,
 is what approaches in all Outward View
 towards it, tho' Men wipe it off with their
Obligatory || Offer. But now the Preaching of || Eph. 5. 13.
 the Gospel is to set home *Ministerially* what 14.
 stands with the Good Pleasure of God to re-
 veal to and in us *Efficiently*, touching his own
 Love unto the Elect in *Christ*, that hereby
 we may go and Preach, as if we believed
 it in Good Earnest. Well, ye are God's Build-
 ing,

- ing, says *Paul*. Ye are made up of *Free Grace*, and are not made what you are made, by
- * 1 Tim. 4. 15. *Free * Offers*. For is any Building raised up by *proposing* to *Free Stone*, *Brick* and *Timber* to *accept of the Offer* to come together into a *Fabrick*? This is *Passive Work*, not done *Proposal-wise*. How can || *Natural Men* accept of being a *Spiritual House*, before a *change* be made? Can it be? Any more than *Brick*, *Stone* and *Timber*, *Mortar*, *Glass*, *Leads*, &c. can be persuaded to present the *Form* of a *House*, upon *Proposals* made to the said *Materials*, to come together into an *Architectonical Structure*? Now, as a *Building* is raised by *laying in* the *Proper Materials*, as *fitted and fram'd together*, *Workman-like*, and by erecting *One Thing* upon *Another*: So in *Preaching*, which hath been *effectual* to the *Conversion* of *Sinners*, and raising them into *God's Building*, there hath been a *laying in* proper *Materials*, and an *Instructing* or building up the *Elect* upon
- || 1 Cor. 2. 14. God's || *Free Grace*, as *Effectual Preaching* still hath *fitted* them (under the *Grand Operation* of the *Holy Ghost* in the *Soul*) and *fram'd* them together, to their *Use* in the said *Building*, *without * Offers*. *Offers* to *Sinners* to turn and build them, never
- * Job 2. 3. [accomplish] the *Desire of the* || *Offerer*. But it's *Preaching* breaks in upon a *Sinner*, turns him and builds him up. And so much
- || Eph. 1. 3, 4. for this *Chapter* in the * *Fundamentals of Effectual Grace*.
- * Isa. 32. 17.

C H A P. VIII.

A Continuation to resolve the Posing Question, How must we Preach the Gospel to Sinners, if we do not || Offer || Eccl. 8. 2: the Gospel to them?

HAVING beaten down the Dream of an Effectual Offer, by setting against it the Effectual Operation of God, in producing the New Creature, in effecting God's Husbandry, and in raising God's Building, I now come to
 4. The Fourth Resolution of the Question. Do you ask, How must we Preach, if we do not * offer Christ to Sinners? I answer, we * 1 Cor: 7: must Preach the Gospel so Evangelically, as 35: it's no ways fitted to glory in the Creature, 2 Cor. 4. 5. For we Preach not our selves, but Christ Jesus the Lord, and our selves your Servants for Jesus sake. If you Preach not yourselves, then down with your || Offers: These || Rom. 6. 13: are your own Creature-Glorying. When middle part. you should be Evangelizing, how God is rich Eph. 2. 4. in Mercy, and how full in Grace thro' the Lord our Righteousness, you fall to a Proposing of some Creature-Act. And so Christ only comes in upon the Courtesie of your Offers. Here Christ must stoop. Thus * Of- * Luke 1. 52: fers are fitted to glory in the Creature. For when you should be Preaching up all that creates God, in contriving, preparing, sending and accepting Christ, also in bestowing and conveying his Son into our Hearts by the Holy Ghost, Men depart from the Truth, giving heed to a seducing Spirit that carries them away to Offer-Glorying. And when Offers
 N come

- come to Town, what do *They* do? Alas! They evidently *lessen God* and *greaten Man* in the People's Eyes that are open. I never saw an * *Offer*-mention'd in any *Book*, but therein is a plain *lessening* of God, below what is in *other Pages*. And I believe an *Experimental*, enlightned *Christian* led into the *Mystery* of God, and having a living *Communion* with God in his Soul, never hears the || *Offer* drop in a *Sermon*, but it's in a certain *Frame* and Spirit of the *Minister* while he lessens all he hath said. *Tenders* of Salvation, *i. e.* Offers of Grace are not purely fitted to exalt God in his *Persons*, *Grace* and *Operations*. And is this *Good News*? Then never *Preach* thus, to follow the *Multitude* into their *Offer-Language*. Offers are more fitted to bring *Glory* to the *Creature*, and so to make the *Creature* boast of the *Creature* (contrary to *Psal.* 32. 11. which commands the *New Creature* to be || *glad in the Lord*) than they are fitted to *Jehovah the Spirit*, and to give *Thanks* to God the Lord for *Faith*, as the *Scriptures* teach us to glory. 2 *Thess.* 1. 3. We are bound to thank God always for you, Brethren
- * *Mat.* 13. 23. as it is meet, because that your *Faith* * groweth exceedingly. So *Col.* 1. 3, 4. We give Thanks to God, and the Father of our Lord *Jesus Christ*, praying always for you, since we heard of your *Faith* in *Christ Jesus*. And *Rom.* 1. 8. I thank my God thro' *Jesus Christ* for you all
- || *Rom.* 16. 19. that your *Faith* is spoken of || throughout the whole *World*. How was this *Faith* wrought By *Power*. Then what was exalted? *Power*, not *Offers*. Thanks were rendred for *Operations* of the Spirit, whereby the *Faith* that was Spoken of, came. Then *Preach* thus, and down with your * *Offers*. But now there would be more *Thanks* due to *Offers*
- * *Rom.* 14. 21.
- || *Mal.* 1. 6, 7.
- Exod.* 23. 2.
- || *Phil.* 4. 4.
- * *Mat.* 13. 23.
- || *Rom.* 16. 19.
- * 2 *Cor.* 6. 2.

Offers, than to the Spirit in his Operations, supposing a Person could be converted truly to Christ under such || Offer-means. For || Mal. 2. 8:
 1. Offers lie more in a *Natural Reason* to thank the Man for his Offer, than they do in *Revelation* to thank the Grace of God for his Gift. But says *Paul*, 1 *Cor.* 1. 4. *I thank my God always on your Behalf*, for the Grace of God which is given you by Jesus Christ. Besides, if the * Offer takes with the Outer * *John* 3. 6. Court to let in some *Notion* of Christ by a Rational Eye (there being something in Christ fitted to the Reasonable Nature) yet that Soul still || *rebels*; But if Christ is let || *Tit.* 1. 10, in to the Soul by a *Renewed Eye*, the Soul ^{11.} receives him, as he is fitted to *God's* Glory and our Wants above Reason. In *Luke* 2. 25. there is a Glorifying in the *Holy Ghost*, and not in || Offers of Grace. *Simeon* there was || *Phil.* 3. 3: waiting for the Consolation of Israel, and the *Holy Ghost* was upon him. There is no ascribing to his *Accepting* of the Offer, as the Reason of his waiting for the Consolation of Israel, but an ascribing it wholly to this Reason, that the *Holy Ghost* was upon him. When Men Preach * Offers, their Praise is * *Psa.* 58. 10. not of God, but their Praise is of a *Creature's* Act, in accepting the || Offers made || *Habak.* 1. 16. them. But says Christ of God, and says a Faithful Minister of Christ, *Psal.* 22. 25. *My praise shall be of thee in the Great Congregation.* And *Psal.* 73. 25: *Whom have I in Heaven but Thee? And there is none upon Earth that I desire beside thee.* Now suppose a Man could be converted in * *Revealed Religion*, * *Isa.* 56. 1. with that means which borrowed more of *Isa.* 40. 5. Reason than it did of *Revelation*; would not that way of Conversion, if there were such a Way, bring more Glory to the *Creature*, as it brought more Glory to the *Reason* of

- the Creature, than it could bring to JEHOVAH the Spirit, *by* and according to the Supernatural Measures of Revelation? True Faith gives all the Glory to God in
- † 1 John 5. 1. * *Passive Work*, never minds glorying in *Offers*. These are in no wise fitted to exalt Christ in the secret Workings of his Power. They insist but upon the Opening Part of the Man's *Labour*, but not upon the Glory and *hiding* of God's Power, which works from an irresistible Agent, and none can *turn it back*, and yet works in such Secresie as none can *behold* it. The way to convert the Elect is not to *Offer* the Doctrine, but to exalt the *Power* in the Doctrine. What a || Power, *Matth. 9. 9.* went forth upon the Heart of *Matthew*, when Christ said unto him, *Follow me; and he arose and followed him!* It's the Folly of Ministers to insist upon a Form of *Command* in their Preaching, which Command was peculiar in the *Supernatural Energy* of it to the [Son of God], and to his *Apostles* who had receiv'd a special Commission from Himself; and in the mean while
- * 2 Pet. 1. 16. shun to declare his * *Power*. Whereas it's our Duty to Preach the *Power* and declare the Way. We must who are the [Servants] and leave the *Command* in our [Master's] Hand to speak it *within* them, while we are exalting the Power of his Arm, and to *put in* the Command by his own Spirit in the || *Working* it. It's always our Duty to exalt and Preach up the *Power*, because that carries the Command from our Powerful Lord therein, but it's not our Duty
- ¶ Jer. 31. 33. to Preach up the meer * *Form* of the Command, for that never carries the Power in it. If I were to Preach *Believing*, my Duty now, where Men have a General Faith
- already

already (which they had not in the *Apo-*
stle's Days) is not to insist upon that
 [Form] of Words, *believe on the Lord Je-* Acts 16. 31.
sus Christ; but to [open] the pure Gos-
 pel in which the Power of God falls, to
 work the Faith that's Saving. Oh! There
 would be far more Conversion this Way
 than is, if God the Spirit led Men more
 into the *Mystery* of his own Operations.
 For the Lord the Spirit must have the Glo- 2 Cor. 3. 18.
 ry of the Power in an Applicatory Way last Words.
 ascribed to Himself. You think to bring
 Sinners to *Faith of the Operation of God* by
 saying *believe*. But I say, *no*, you will not
 do it. For you are neither *Christ*, nor his
Apostles. Whereas with Them when they
 said *believe*, the Power to effect it went
 along with the *open Signs*, which it doth Mark 16. 17.
 not do now. Oh! The * *Power of Christ*! * 1 Kings 19.
 the Power of the Caller which we should 20.
 exalt! And that instead of the Form of the
 Call, Christ called *James* the Son of Ze-
 bedee and *John* his Brother, as we read *Mat*,
 4. 21. and *Verse 22. immediately they left the*
Ship and their Father, and followed Him. The
Arm of the Lord is revealed, where a Sinner Isa. 53. 1.
 is wrought on to the *Saving of the Soul*. This Heb. 10. 39.
 should be insisted on, not the Offer of Christ.
 Nevertheless, when the Offer-Speech is charg-
 ed, a Man thinks to come off with his As-
 sent, or by declaring his Assent to the Or-
 thodox Notion, and by saying, *I believe it*
must be the Power of God upon the Heart:
 Whereas the Tree is know by his Fruits, and Luke 6. 44.
 the insisting so much upon the Offer open-
 ly declares there hath been little Reliance
 on the Power. For else, all that the Man
 had said of the Offer, should have been
 turn'd into an exalting of the * *Power*, in * Luke 24. 49.
 the Promise of the Father.

5. *The Fifth Resolution of the Question.*
 Do you ask, How must we Preach, if we do not || Offer Christ? I answer, we must Preach the Gospel so as it's fitted, under the exalted Operations of the Spirit, to beat down the Practical *Arminianism* of all our Natures. We are ready to think *Arminianism* lies only in the Book, or the *Belgick Churches*; and that if we Profess or Protest against the open * *Acta Synodalia Remonstrantium*, against the Canons of the Synod of *Dort*, all is well. But it's Another Mistake. *Arminianism* is the Universal Nature of Mankind. It is by Nature every Body's Principle. And there is no more Religion in it than Reasonable Nature under Corruption. It is our own Case by Nature. And I find it as Natural in Me to be an *Arminian*, as it is to breathe. I will own it, that every Man before the Power of Grace changes him, hath Free Will, or rather Slavish Will to be an *Arminian* by Nature. We were all born so, and without the Power of Grace we die so. Now we that are Ministers under that Power, must Preach the Gospel so as to beat down *Arminianism*. But || Offers of Grace are fitted to uphold *Arminianism*. Aye, Forty Times more than they are suited to the Free Gift of Effectual Grace, to and upon the Elect of God alone. This appears 1. By *Van Harmine*, or *Arminius* himself, who makes Preaching to be Proposing of the Law and Gospel (as I find *apud opera*, p. 230. §. 11.). *Arminius* (too much of Kin to *Pelagius*) makes Use of the * Offer to uphold the Doctrine of General Redemption, urging that, *Nisi impetrata sit omnibus, nullo jure quispiam poterit culpari propter repudiatam Oblationem redemptionis*.
 Armin

|| Job. 1. 8.

* A Book that contains a large Body of *Arminianism*.

|| Jer. 24. 2.

Rom. 5. 15.

* Ps. 119. 128.

(*Armin. opera. p. 580. Col. 2.*) Which signifies, "None can by any Reason be blam'd for rejecting the Offer of Redemption, unless Redemption be obtain'd for all. I may likewise add the plain Evidence of *Castellio* or *Castalio*, who was his Senior, though he lived about the Times of *Arminius*, and is Harping upon the same String. "God promiseth Good Things and Offereth the same, says he, (writing upon *Predestination* at the end of his *Dialogues*, p. 297.) And then instead of God's writing the Law in the Heart in the Passive Language, he says no more than "God proposeth his Law to Man (in his third Dialogue about the Will of Man) p. 180. Again, that * Offers of Grace are fitted * Mic. 2. 11. far more to uphold *Arminianism*, than they are suited to the *Free Gift*, appears 2. By the *Professed [Followers]* of *Arminius*. For, when Dr. *Ames* had call'd Preaching the Gospel to Sinners, a *Grant of Means*, not an Offer of Grace in the Means, his *Arminian* Opposite, *Grevinchovius*, takes him up for it, as I find under the *Arminian's* own Hand, and tells him that in the Instance he brought, he did not allow an Offer of Grace. For he upbraids him in these Words, *At tu Exemplum profers, quod ne Gratia quidem Oblationem ponit*. *Grevinchov. contr. Amesium. p. 155.* "But you bring an Instance, says he, which doth not at all lay down an Offer of Grace. Here is a downright *Arminian* who findeth Fault, because we admit not Offers of Grace. Whereas had Offers exalted the Operations of the Holy Ghost, the *Arminian* had never pleaded for them. Who then could have thought that after this Spirit had been discover'd in the *Arminians* almost a

*Hundred Years ago, yet now under the Gospel after so long a Time, it should have come to the Turn of the Non-Conformist to find Fault that we strike at Offers of Grace, while yet we shew unto them a more Excellent Way? And yet so it is. I will produce one Instance more of this last Follower of Arminius. "The Price of Redemption is offered to be accepted by the Reprobate, says he, if they will accept it." Grevinch. contra Ames, p. 87. You see now what an Offer of Grace is most suited to. It's more to the Spirit of the Arminians than to the Spirit of the Gospel. And pray what says the Arminian Vindicator, Corvinus, in his Censure of Du Moulin? "It's enough, says he, That that Price be offer'd to some of the Reprobate, to prove that it was paid for all. Corvin. censur. Anatom. Molinai. p. 474. And saith their Triumphant Episcopius, a Notable Professor of the Arminian Chair once at Leyden, "God had offer'd Grace to the Jews a long Time by his Son Jesus, and afterwards by the Apostles. Episcop. Vol. 1. Col. 1. Oh! 'tis the Offer-Divinity gives these Men their Strong Advantages in the Matter, on which they build so many of their Arguments. And still d'u say, How must we Preach? When as the Arminians stand Gaping before you, and are ready to eat every Word upon that Side you say. Pray tell me, how Bertius the Subtile Arminian in his writings against the Orthodox Collocutors at the Hague, labours to beat down the true Effectual Grace: Doth he not do it by upholding an Effectual Offer? And yet some Men Dream from Them of Effectual * Offers. "If to Convert a Man there needs an Irresistible Power, then from thence*

1 Cor. 12. 31.

* 2 Cor. 4. 2.

" it

" it followes (*says he*) that they who are
 " not Converted, are called in vain unto
 " Salvation. Since then no Reason could
 " be given why God should call them, and
 " Offer Salvation to them. Nor could God
 " otherwise Offer them Grace and Salvati-
 " tion, *says he*, to the End they might be
 " altogether Inexcusable (so that the Offer is
 altogether ineffectual as to the Production
 of Grace). *Bert. Script. advers. Coll. Hag.*
p. 220. Thus I prove it evidently out of
 Profess'd *Arminian* Authors, that Offers
 agree more with the *Arminian* Doctrine
 than they agree with *Paul's* Doctrine; yea,
 than they match with the *Holy Ghost's*
 Doctrine of Effectual Grace. The Effectual
 Offer is an *Arminian* Dream. *Absurdum*
est (saith *Curcellaus* the Polite *Arminian*)
tribuere Deo ut Gratia quam offert effectu care-
at: Sic enim Simularet benevolentiam erga eos
quos odisset. *Curcell. opera. p. 395. Col. 2.*
 " It's absurd, *says he*, to ascribe it to God
 " that the Grace he Offers wants Efficacy.
 His Reason followes. " Otherwise, *says he*,
 " God would feign a Good Will towards
 " them he hates. Oh! if we lay down
 the Gospel in a Gospel-way of Truth, we
 are deliver'd from all the *Abominations* of
 the *Arminians*; neither is there Room for
 their *Subtilties* to bring Men into such La-
 byrinths, as the Things have been stated
 against * Offers of Grace in this Treatise * *Iſa. 30. 1, 2.*
 of the Gospel-Truths. I must here pro-
 fess my Sorrow and Burden for [some] of
 our Present and Dear *Non-Conformists*, who
 have lost so much Ground to serve the Go-
 spel in their *Learning*, as well as in their *Zeal*
 for Orthodoxy, that they seem at this
 Day in their Plea for || Offers to be * *Rom. 10. 2.*
 meer Strangers to every Thing in the *Ar-*
minian

God's Operations of Grace:

|| 2 Sam. 13. 3.
last Words.

minian Controversie, but the bare Name of it. Otherwise they would see that some of the most Subtile of the *Arminians* have cover'd what our's do render-*Bare-fac'd* without the Covering; I mean *Reasons* to Veil over
 || *Effectual* || Offers of Grace. Lastly, I might add *Vorstius* himself; for albeit *Vorstianism* is a Collection of Errors about the *Nature* and *Attributes of God*, yet in one Book of His, I mean that against *Piscator*, there *Vorstius* contents himself to be *Arminian*; neither were the old *Arminians* wont to find Fault with *Vorstius*. In that same Piece of his Labour he expressly writes thus, *Præcedit salutis oblatio ipsam hominum fidem.* p. 482, 483. That is, "The Offer of Salvation to Men goes before their Believing." Then upon *John* 12. 47. 48. His Gloss (in a *Prosopopeia*) of Christ there speaking, is this, "I do in the Word Offer for the Salvation of the Gospel to all, and will take Care that it be Offer'd." p. 484. And on *John* 6. 40. he saith that "The Offer of Salvation is extended unto all." p. 486. Whence we see it's no Wonder, if other Men now-a-days to uphold their Offers go to Work in the *Arminian* and *Vorstian* Ways upon such Texts, as *Rev.* 22. 17. *Isa.* 55. 1. *2 Cor.* 5. 20. *Isa.* 27. 5; *Acts* 13. 46. *Rom.* 3. 25. And such like. So that as these Texts are brought off from the *Arminians* by the other Side in the Debates, they may be all brought off from the Doctrine of the || Offer, in the same Way: And some of them with more Advantage, by discovering that to be said in the Bible upon 'em which is not said in the Debates. If any Object, the *Reformer's* Practise in the Use of this Language was the same. I answer, that *Reformers* by [nature] are
 * in

* in no wise better than Others, nor go further, * Rom. 3. 9.
 but as they are taught of God the Spirit.
 For as to Education, Study and Custom, they
 may help Men sometimes to vary the first
 Forms of Nature, but presently notwithstanding These, without Fresh Supplies of
 Grace, Reformers have been prone to sink
 below the Reformation, as well as Others,
 and build again what they have destroyed. And Gal. 2. 18.
 that with Wood, Hay and Stubble in too many Places of their Voluminous Writings. 1 Cor. 3. 12.
 There is Abundance of Reformation to be
 still found in the Bible, which is copied out
 fully into no other Book, or Books in the
 World !

By all it further appears, that || Offers || Rom. 12. 9.
 and Proffers suit Arminianism, in that they
 do ply secretly at Universal Redemption, be-
 cause they are said to be General to all
 Sinners present, without troubling the
 Head of the Minister, or the Ears of the
 Congregation, to make any Distinction : And
 this is just as the Arminians do. And it may
 be, 'tis for Fear the People should have
 hard Thoughts of our Doctrine. Thus are
 Men asham'd of the Gospel of Christ. And Mark. 8. 38.
 why? Because they don't feel it the Power of
 God unto Salvation in their own Souls. Paul had Rom. 1. 16.
 been asham'd of it among the Jews, as Mi-
 nisters now-a-days are asham'd of it, that
 it should come thus and thus from Their
 Mouths to be told among the * Arminians, * Jer. 38. 19.
 lest the Arminians being hardned should
 speak against them. They'll therefore
 frame a plausible Way of Preaching, and
 easie to nature that agrees with the Armi-
 nians. However if you take 'em up in a
 || Corner, and talk with them where the || John 19. 38.
 Arminians can't hear, they'll deny Uni- middle Part.
 versal Redemption : But bring 'em forth
 upon

upon the *House-Tops* among the mixed *Auditorys*, and see if they do not Preach after that *fashion* which cheriseth a secret Belief of and regard to the Universal Doctrine of a General Redemption. And what mean their *General Offers* if there be no *General Foundation* neither in Universal Grace, nor in General Redemption to support them?

† Jer. 2. 12, 13. * *Offers* are fitted up to divers Pieces of old *Adam* in the *Arminian* Way, far beyond what any can pretend they are suited to in any one Piece of New *Adam*; tho' Men are loth this should be || *known*, because it disturbs them in the *ease* Way. Howbeit

1. *Offers* are fitted to *Creature-Power*, to Self Strength, as it is partly, if not purely, or rather impurely, our *own*. *Offers* do not so clearly argue the *Necessity* of a New Birth, that except a Man be born from above he cannot see the Kingdom of God, as they do argue a *Necessity* of closing with Christ and accepting him, whether a man be born, or be not born from above. What then is the

† 1 Pet. 1. 24, 25. * *Offer* fitted to but *Arminianism* fitted at the best? *Offers* to men in the *Flesh* to accept of Christ unto Salvation, do more argue that they who are in the *Flesh* can please God, than they do argue that They who are in the *Flesh* cannot please God. Is not this of the *Offer*, *Arminianism* then?

Rom. 8. 8. Ah! When Men remain under such large Pieces of the Veil of *Arminianism* on their *Natures*, they can't [see] *Arminianism* in their *Principles* nor *Propositions*! How can

|| Joh. 8. 15. Men receive the || *Offers Spiritually* that are made them, while these Sinners who have the Benefits of Christ tendered to them, are such as not only are without the Spirit, but are such as cannot receive the Spirit?

Joh. 14. 17. No, no, if you'll put Sinners to

to do without the Spirit what is now *above* them, put them to *fulfil the whole Law*. For *Jam. 2. 10* they were once able in *Adam* to keep the whole Law. And God may justly require of the *Children*, what they were oblig'd to in their *Parents*. But never let Preachers put such as *cannot receive the Spirit*, to believe || *Spiritually*; for they could never, as || *Joh. 6. 44* in the *other Instance*, heretofore do it, neither They nor their Grand-Father *Adam* before them. Let them put an Infidel or a Jew to believe on Christ * *naturally*, and * *Acts 8. 9* they are right. Men have *Power* to do so, with *Verf. 13.* and *Verf. 21.* and it is a *damning Sin* not to believe so. Since Men have not only a natural Power in the Faculty for a natural Faith, but they have all the common Assistance of Arguments. But to believe with the *Holy Ghost* new begetting the Faculty Natural Men have *no Power*, they *can* have no Power, they *shall* have no Power. The Lack of * *Natural Faith* * *Joh. 8. 24* will damn Men under the Means of the Gospel, and yet the * *having a Natural Faith* *Heb. 10. 39* will not save Men. Now in short, either Men do *not* believe this, or, to the greatest Absurdity contrary to their own Belief, they fall in closer with *Arminianism*, than they fall in with the true *Chain* of the Gospel. Still I am not asham'd of the Gospel. I can Preach this thro' Grace among *Proud Sinners*, and triumph over their Insults of Electing Love in the same Grace deny'd them. For the Promise runs to me here, *Thine Heart shall meditate Terror*, and *Isa. 33. 18.* *shall not be afraid*. Thou shalt be neither afraid that the Terror shall be thy *Portion*, says God, nor afraid lest the World Cry out *sie upon thy Belief*? Where is the *Creature Power* that makes any Approaches to your *Offers*? Where are your *soft Offers*,
your

- * Luk. 21. 8. your charming * Offers, your Free Offers, your Gospel-Offer, your Effectual Offers, your Obligatory Offers, how many sorts have ye? Can a Sinner make his Approaches and come out as far as *Half-way-Block* to meet any of these? A Saint tells you that has been under a Work of Grace, *I am shut up, and I cannot come forth.* Aye? How doth your Preaching relieve him now when you stand fadling and offering, and Christ himself don't help you to preach Effectual Grace? * Behold, he breaketh down, and it cannot be built again, he shutteth up a Man, and there can be no Opening. No opening indeed by Creature-Power, no opening by Serious Proposals to the Will! Go to a Man under the Sense of the Wrath of God, and see if this will do. Whose Understanding hath been ever open'd by * Offers of Grace? Whose Conscience wash'd? Whose Will was ever by this rusty Key, without fitting to the Ward, unlock'd? God will be honour'd, the Reserve of Power is still in his own Hands. *I am he that Openeth and none can shut,* says Jesus Christ. You must Preach Christ alone for Strength to the will, not Christ for Offers towards motion in the Will. For when he hideth his Face, who then can behold him? You offer Christ, but the Sinner sees him not thro' the Curtain of your Offer. Where is the Creature-Power which these Byass'd Offers lean towards?
- * Isa. 43. 26. last Words. No man can say that Jesus is the Lord that sees it, if saying it will cost him dear, except the Holy Ghost strengthen him. He can't say it and stand to it if the Times will not bear it, but he'll eat his Words, and shake and tremble, like an *Aspin-Leaf*, in Time of Persecution, if he be call'd to an account for it before *Scarlet*, except the Holy
- Psa. 88. 8. has been under a Work of Grace, *I am shut up, and I cannot come forth.* Aye? How doth your Preaching relieve him now when you stand fadling and offering, and Christ himself don't help you to preach Effectual Grace? * Behold, he breaketh down, and it cannot be built again, he shutteth up a Man, and there can be no Opening. No opening indeed by Creature-Power, no opening by Serious Proposals to the Will! Go to a Man under the Sense of the Wrath of God, and see if this will do. Whose Understanding hath been ever open'd by * Offers of Grace? Whose Conscience wash'd? Whose Will was ever by this rusty Key, without fitting to the Ward, unlock'd? God will be honour'd, the Reserve of Power is still in his own Hands. *I am he that Openeth and none can shut,* says Jesus Christ. You must Preach Christ alone for Strength to the will, not Christ for Offers towards motion in the Will. For when he hideth his Face, who then can behold him? You offer Christ, but the Sinner sees him not thro' the Curtain of your Offer. Where is the Creature-Power which these Byass'd Offers lean towards?
- Rev. 3. 7. No man can say that Jesus is the Lord that sees it, if saying it will cost him dear, except the Holy Ghost strengthen him. He can't say it and stand to it if the Times will not bear it, but he'll eat his Words, and shake and tremble, like an *Aspin-Leaf*, in Time of Persecution, if he be call'd to an account for it before *Scarlet*, except the Holy
- Job 12. 14. No man can say that Jesus is the Lord that sees it, if saying it will cost him dear, except the Holy Ghost strengthen him. He can't say it and stand to it if the Times will not bear it, but he'll eat his Words, and shake and tremble, like an *Aspin-Leaf*, in Time of Persecution, if he be call'd to an account for it before *Scarlet*, except the Holy
- Job 34. 29. No man can say that Jesus is the Lord that sees it, if saying it will cost him dear, except the Holy Ghost strengthen him. He can't say it and stand to it if the Times will not bear it, but he'll eat his Words, and shake and tremble, like an *Aspin-Leaf*, in Time of Persecution, if he be call'd to an account for it before *Scarlet*, except the Holy
- 1 Cor. 12. 3. No man can say that Jesus is the Lord that sees it, if saying it will cost him dear, except the Holy Ghost strengthen him. He can't say it and stand to it if the Times will not bear it, but he'll eat his Words, and shake and tremble, like an *Aspin-Leaf*, in Time of Persecution, if he be call'd to an account for it before *Scarlet*, except the Holy

Holy Ghost work in him mightily. What is it now takes your Hearts, Offers, or Effectual Grace? Keep your Offers to your selves; Lord, give me Effectual Grace! It is God that worketh in us to will and to do of Phil. 2. 13. his Good Pleasure. And no man can come unto Joh. 6. 44. me, except the Father which hath sent me draw him. Men have no Strength for their way to God by Christ; and when God gives them one Heart and one Way, it is by such Jer. 32. 39. Preaching as suits with the Unity of the Eph. 4. 3. Spirit in the Bond of Peace, and not by such Preaching as Offers of Grace, and the Haughty Style of *Arminians*. Offers are suited to the Assertion of a Creature-Power in all that's offered, and depend on the Will of the Receiver, or lean towards that Dependance in the Will of the Flesh. You may talk what you will of God's working by Effectual Grace under the Offer, Nevertheless, when you take up your Offer-Bowl, you do assuredly in an Instant pop the Byass towards the Side of Creature-Dependance, and so in the very Act of delivering it out of your Hands, you presently run upon * *Arminian* Ground, while you take Ground * Isa. 44. 20. by Offers of Grace, and turn upon Creature-Power directly. Nevertheless, God's Dispensation of his Grace carries in it no depending Reception of the Creature's. He doth not convey his Grace which then would be no more Grace if it was so convey'd by Rom. 11. 6. any depending Acts.

2. Offers are fitted to a Creature-Prevention of God in the Motion-Part of Grace. For as if the Motion-Part of Grace in closing with Christ were all to do thro' a Discourse of Doctrine taught, till a Use of Exhortation, for there the Offer begins to shew it self: Which plainly supposes that God by his Grace

- Grace hath not prevented the Use of Exhortation, in the Power of his Spirit and Presence thro' the *Fore-Part* of the Discourse, but 'the Offer which comes in at the *latter End*, is as if the Motion-part of Grace in the Heart were there to begin, and the Work of joining the Heart to Christ not yet done. But now by Grace in the *Fore-part* God prevents Offers which would prevent Him in the *Hind-part*. Now preach as Sermons are fitted to exalt God's * *Preventing Grace*. For we see he is || *the God of Peace* by Preventing Grace, before he is the Spirit of Sanctification by Promoting Grace. *He is found of them that sought him not, he is made manifest unto them that asked not after him.* This is purely preventing Grace. But Offers of Grace are not suited to this, as they are to *Arminianism*. Oh! Preach them down, and when an Offer lies moist upon the Tip of your Tongues ready to drop off, let it sink in again, and in the room of it say, *When we were yet without Strength, in due Time Christ died for the Ungodly!* It's Nature's Pride by Offers to think to step in and prevent the Blessings of Goodness that are freely bestow'd already. It may be *That* hath been convey'd unto and Seal'd upon the Heart of a Sinner, in a Discourse, three Quarters of an Hour before the Preacher came to his * Offers, which by and by is so knock'd o'the Head with the *Offer-Phrases*, that the poor Sinner is presently thrust down from his Faith to his First || *Doubts*, whether he hath any Thing to do with Christ or no. Before he found Strength to accept of Christ, but now these Offers come in, he finds he is all *Weakness* in an instant! Grace is [of] God, and [to] God, Rom. 11. 36. But || Offers are neither
- * The Creature can't come in so much as in the last Part. See 1 Pet. 5. 19. 2 Thes. 1. 11. Phil. 1. 6. 1 Cor. 1. 8. How then can the Creature come in to Preventing Grace which is first of all? || 1 Thes. 5. 23.
- Rom. 10. 20.
- Rom. 5. 6.
- Psa. 21. 2.
- * Rom. 14. 15.
- || Verse 20.
- || Isa. 40. 6.

neither of him, not thro' him, not to him. They are not of him, for they are not appointed. They are not thro' him, for they are not influenc'd nor bless'd. They are not to him, for they run away to Creature-Acceptance, instead of exalting the Divine Conveyance.

3. * Offers of Christ to unregenerate Sinners are fitted to Creature-Co-Operation, and Creature-Concurrence; and so to Arminianism. They tend to form up the Preacher's Counsel, Exhortations and Persuasions into a || Co-Cause, as Arminians call it, with the || Spirit of God. Thus the Creation-Work upon the Soul which hath no Concurrence, is tacitly deny'd; and all that's spoken is fitted to Arminianism to a Hair's-breadth. Where is the Single Operation of Effectual Grace; as manag'd by God the Spirit; insisted on among Men that offer Christ? I don't find it. Are Offers more fitted to exalt God that worketh in us to will, and to do of his good Pleasure, than they are fitted to exalt the Concurrence of the Creature with God's Grace to accept these Offers? The Scripture tells me, Be thou exalted Lord in thy own Strength. Here is no Co-Operation of Strength; it is all God's own that he must be exalted in. But now are Offers purely cut out to exalt God in his own Strength? No, but partly to exalt God proposing his Grace, and partly to exalt the Obligation of the Creature, if not the Power, or some Fragments and broken Pieces of Power in the Will, to accept. Ah! Here is the Bride of all Flesh that must be [stain'd] when he comes to rain down Righteousness in the [Blood] of Christ; so as that the Lord alone shall be exalted! Man's Righteousness he has made such a Fluster about, is stain'd, when God rains

* Mal. 2. 8.

|| Prov. 8. 13.

Phil. 2. 13.

Psa. 21. 13.

Isa. 23. 9.

Hos. 10. 12.

Isa. 2. 17.

rains down his own Righteousness. And Man's Wisdom is stain'd, as soon as he comes but to see it in the Light of God's Spirit thro' his Son. But now where is God exalted by your Offers in his own Strength, Christ, wherein and whereby he has been

2 Sam. 23. 5. pleased to oblige himself in an Everlasting Covenant to work Grace in the Sinner without any Creature-Concurrence? Ah! Blessed be God, this cuts down your || Offers!

4. Offers are more fitted to Creature-Causality than to the Creator's own Effectual Grace, as the Sole and Only Cause and Means of Turning the Will to Christ. Offers are more visibly suited to contradict that of the Holy Ghost by the Apostles, Eph. 2. 8. *Ye are saved by Grace, and that not of your selves, it is the Gift of God.* I stand amaz'd to see how some Godly Men in the Face of that Text dare bring in their Offers! *Who maketh thee to differ, and what hast thou that thou didst not receive?*

* Mark 7. 22. * Offers are more suited to the Doctrine of Grevinchovius, who said, *I have made my self to differ, in accepting the || Proposal, than they suit with Discriminating Grace that causeth all the Difference by Operation without any * Offers at all.* Alas! What do These cause? What? Shame in wise and Understanding People who are made to know what the Will of the Lord is, to hear Men talk they don't know what.

6. The Sixth Resolution of the Question. Do you ask, *How must we Preach the Gospel to Sinners, if we do not || offer the Gospel to 'em?* I answer, We ought to Preach the Gospel accountably, so as to be in some good Measure able in the Light of the Lord to determine and clear the Matter, when Christ and Salvation are effectually given, and where

But no Offers of his Grace.

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and in *whose Hands* the Gift of Salvation lies. But now * *Tenders* are very *Unaccountable*, when they come to be examin'd in the Light of the Gospel, as to these Respects.

1. The Gospel is to be Preach'd accountably, so as to be able to give an Account when Christ and Salvation are effectually given. Christ is given * *before* the Spirit is * Isa. 49. 9. given, and the Spirit is given || *before* his || John 16. 13. Work is given. Here's some *Consistence* fairly accounted for. But They who defend * *Offers* can't tell me consistently, Whether the *Tender* be made *before* the Holy Ghost is given, or *after* he is given. Therefore they can't clearly and fairly make out their || *Proposals* at all. They can't make || Luke 14. 30. it out accountably, whether the Offer be *before* the Holy Ghost is given, for then they'll never reconcile it with *preventing* Grace, if they pretend it to be *first*: Neither can they accountably resolve me, Whether the * Offer be *after* the Holy Ghost * Mat. 22. 46. is given. For if it be, then the *main* Thing of all that is put *within* me is put there by Grace *without* any || Tender at all; and if || Prov. 8. 33. the main Work be done without *Offers*, then sure all the rest that's *Subordinate* may be done in Preaching the Gospel the same way. Again, if the * Offer of Grace to a * Mal. 2. 2. Sinner be *before* the Holy Ghost is given him, then God the Spirit hath not his due and *equal* Glory in preventing Grace, as God the Father and God the Son in Christ have: And if *after*, then it is || propos'd in vain, || 1 Cor. 1. 20. because the Thing is already *bestowed* and *received*: Christ is given and by the Spirit is form'd in the Heart, and the Heart and Will are wound up to Christ before the Offer comes. A Practical Acceptance grows

- * Prov. 22. 17, 18. out of the *fit Soil* : * Proposals are unmeet.
- || Job 32. 11, 12. 2. The Gospel ought to be Preach'd accountably, so as to be able fairly to give some Account, Whether the || *Offer* be God's Act, or the *Minister's*. But They who defend *Offers* of Christ can't fairly so account for them, and resolve me, Whether they be God's Act, or the Minister's. 1. They can't be put to God's Account, because God no where *saith* he * *Offers Christ*, nor *saith* he *offers Salvation*. And so the Dispensation of Grace can be none of God's Offer. Besides, to *proffer* a Thing is in the Nature of it *doubtful*, and no means to open the Heart of God in the * *Certainty of God's Covenant* towards his Own in Christ. It can't therefore be ascrib'd to God to *proffer*, but to *give*, because of the Certainty of his Covenant. God's *sending* and *giving* Christ to his Own are *Certain* and *Unchangeable* Acts of Love in God's *Covenant*; God doth so act towards them in the Salvation of the Gospel, as they * *know* the Mysteries of the Kingdom of God. Therefore the Offer can be none of God's Act. He acts altogether *above* it. Again, it is not God's Act, for God's Act is *within* the Heart, but the || Offer is an Act *without* the Heart, and *before* the Man, and only in his *Presence* at some Distance off. In God's Work the Object and Heart meet in one Point within, and there's the First Practical Close with Christ.
- * Jer. 23. 21. 2. || *Offers* of Grace and Salvation can't be put to the *Minister's* Account, because he brings but the *Doctrine*, not the *Salvation* with him. Grace and Salvation fall from Heaven by a *higher Operation* than Ministerial Labours. Ministers indeed are *Labourers together with God* at the Time when God works Grace, because God works Grace while
- * Acts 13. 34. with Isa. 55. 3. Heart of God in the * *Certainty of God's Covenant* towards his Own in Christ. It can't therefore be ascrib'd to God to *proffer*, but to *give*, because of the Certainty of his Covenant. God's *sending* and *giving* Christ to his Own are *Certain* and *Unchangeable* Acts of Love in God's *Covenant*; God doth so act towards them in the Salvation of the Gospel, as they * *know* the Mysteries of the Kingdom of God. Therefore the Offer can be none of God's Act. He acts altogether *above* it. Again, it is not God's Act, for God's Act is *within* the Heart, but the || Offer is an Act *without* the Heart, and *before* the Man, and only in his *Presence* at some Distance off. In God's Work the Object and Heart meet in one Point within, and there's the First Practical Close with Christ.
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- || Mark 7. 18. first Words: 2. || *Offers* of Grace and Salvation can't be put to the *Minister's* Account, because he brings but the *Doctrine*, not the *Salvation* with him. Grace and Salvation fall from Heaven by a *higher Operation* than Ministerial Labours. Ministers indeed are *Labourers together with God* at the Time when God works Grace, because God works Grace while
- || John 7. 17. 2. || *Offers* of Grace and Salvation can't be put to the *Minister's* Account, because he brings but the *Doctrine*, not the *Salvation* with him. Grace and Salvation fall from Heaven by a *higher Operation* than Ministerial Labours. Ministers indeed are *Labourers together with God* at the Time when God works Grace, because God works Grace while
- 1 Cor. 3. 9.] 2. || *Offers* of Grace and Salvation can't be put to the *Minister's* Account, because he brings but the *Doctrine*, not the *Salvation* with him. Grace and Salvation fall from Heaven by a *higher Operation* than Ministerial Labours. Ministers indeed are *Labourers together with God* at the Time when God works Grace, because God works Grace while

he helps his Ministers to work the *Doctrine* off their own Hearts and Mouths. But the *Salvation* is a secret Power comes from *Heaven* working its self into the *Doctrine*, and is quite distinct from the *Trumpet*, or open *Sound of Words* which falls from the Ministerial Agent. || 1 Cor. 14 8.

3. The Gospel ought to be Preach'd accountably, or Preach'd so as we may be able to give some consistent Account of the *Quality* and *Properties* of our Preaching. But now if our Preaching runs into the * *Offer-Speech*, the *Quality* and *Property* of these Offers is very unaccountable. For, 1. An *Evangelical Offer* is unaccountable. *Evangelical* is that which belongs to *Good News*. But *Device* carries a Sinner no farther than he is got already; where's the *Good News* of this? An *Offer* talks much, but *shows* me nothing, it comes with no *Evidence*: And where's the *Good News* of this? An Offer can be made of no *Absolute Grace* that turns the Heart and *secures* Acceptance: Then where's the *Good News*? It's a very Unaccountable Thing to talk of an * *Evangelical Offer*. 2. A *Free Offer* is unaccountable. How can that be Free that's Lame, halts by the way, and never comes home? How can that be Free, as *Grace* is Free, that can do nothing where the Will is bound? A *Free Offer* hath no other Freedom in it than a Resolute Preacher's Natural *Free Will* to stand by it. And when he is most serious, it is but his *Good Word* and *fair Speech* to deceive the *Hearts of the Simple*, and make them believe it's *Free Grace*, and *Free Gift*. There can be no Free Offer in the Sense of Free Grace without very clear *Revelation* in the Word, as all the Truths of Christ have. 3. An * *Effectual Offer* (for the same Reasons) must be very unaccountable. || Jer. 44. 16. || Rom. 16. 18. || Rom. 16. 18. last Words.

John 8. 32.
with
Verse 36.

* Rom. 7. 21.
with
Prov. 5. 22.

|| Jer. 51. 63.

* Heb. 9. 14.

1 Cor. 4. 1.
Verse 2.

|| Rom. 7. 6.

table. The *Truth* of God is effectual, and makes *Free* indeed, but the Free Offer that flows never so freely out of Men's Mouths, makes no Sinner *Free* thereby, and so hath no Gospel-Efficacy. 4. An *Obligatory Offer* is very unaccountable. Obligatory is what *obliges*, ties and binds a Man. But no Offer can oblige a Sinner, except what is contrary to the *loosning* of a Sinner, that he may take hold of Christ. Now a Sinner is ty'd and bound with the Cords of * *Sin*, and an Obligatory Offer, the Nature of which still is to pretend to *tye* him, can do him no Good. Why? The Sinner is under Bonds already, and d'u think to bring him off with *new Obligations*? Besides, if all Men are bound to close with the *Salvation* of the Gospel, as well as the Report and Witness of the Gospel, or the Doctrine of the Gospel where the Gospel comes, then your || *Obligatory Offer* is another *Arminian Device* that plainly points out to a *Universal Redemption*; unless Men will hold, that Sinners may be *sav'd* who were never *redeem'd*. 5. A *Ministerial* * Offer is very unaccountable. Ministerial is that which lies at the Will and Pleasure of the *Master* in his Minister or *Servant*. Every Minister of Christ is a *Steward* of the *Mysteries* of God, *Moreover* it is required in *Stewards* that a Man be *found faithful*. He must act by his *Commission* and no further. But when Ministers come to their || *Offers*, they take them up to serve unwarrantably and altogether o'their own Heads. Their Commission runs No further than to *preach, teach, shew Glad Tidings*: What have they then to do to *out-run* their Commission; and offer what they have no Right or *Authority* to dispose of? They have no *Sufficiency* of their own to think

think a good Thought as of themselves, tho' 2 Cor. 3. 5,
 it runs within their Commission: What Sufficiency then for that which was never put within their Warrant? An Offer or a Proffer argues some Right of Disposal in one's Self, or some Authority to dispose of the offered Goods from another. But Ministers || Luke 20. 2, can't dispose of Christ, nor of the Spirit, nor of Salvation, nor of any one saving Benefit of the Gospel. The Servant can't dispose of his Lord's Goods. Where then is your * Ministerial Offer? A Minister's Work lies * Luke 16. 3, quite another way than to offer his Master's Grace; he is only to wait upon his Master, while his Master himself, Jesus Christ who is God's * Householder, is dispensing of God's * Mat. 20. 1, Grace to the Household. Jesus Christ is the Father's Servant to communicate the Benefit, Isa. 42. 1, not to propound the Offer. And he never sends Servants to execute his own High Office. God's Gift of Salvation thro' Christ by the Spirit is so high a Piece of || Grace, as || Eph. 2. 7, it doth not stand together with so arrogant a piece of the Creature, as to put in and tell Sinners, Come, here I || offer you Christ. || Prov. 1. 30, This doth not advance Christ, but Self-Offers. Nor doth it advance God, but Man. [I] offer you Christ! Is your I so big? Then get thee down to thy Place, and lie in the Dust, thou great I! And then 6. An * Offer of Grace to a Sinner, and not an Of- * Prov. 26. 16, fer of Grace to a Saint (my Meaning is, an Offer of Christ to the Unconverted, and yet no Offer of Christ for encrease of Grace to the Converted) is unaccountable. And yet all Men's Talk is || offering of Christ to Sin- || Jam. 2. 4, ners, never any Thing is insisted on about their [offering] him to Saints. Now if I Preach Christ thereby to fulfil my Ministry, Col. 4. 12, I must preach him as he is all in all to build

up *Saints*, as well as all in all to bring in *Sinners*. I am to Preach to *Saints* and *Sinners* in one *invariable* Piece of Free Grace. I don't know *Two* Pieces of Grace that differ; as to say one is *Free*, and the other is

* Jam. 3. 17. *not Free*. Why don't you * offer Christ to *Saints* as you do to *Sinners*? And why do you offer Christ for *Life* and *Justification* to [*Sinners*], when you do not || offer Christ for *Nourishment* of Life and *Evidences* of *Justification* to [*Saints*]? This is very Unaccountable.

7. *The Seventh Resolution of the Question.* We must so Preach the Gospel as to take a special Care that we clear the Spirit's

* John 15. 5. *Work* in all the *Creature's* * *Acts*, and in the most *Applicative* and *Practical* Truths we Preach. Men have a *General Notion* in the Church of God, that *Regeneration* is to be ascrib'd to the *Spirit*, but they don't feel as New born Souls under the Sensible Stirrings of Corruption, that the *Holy Ghost* must come into all new *Creature-Acts*. There the Spirit's Work wants to be most clear'd in *Sermons* in the room of all their Intruding || *Offers*. For it's there commonly when we come to *Use* and *Application* that we break the Second Commandment, and bow down to other Gods before him. Offers not towards the Creature, as a Superstitious Ceremony-Monger bows towards his Altar.

|| Prov. 11. 6. || *Offers* entangle and unravel the Spirit's Work, in those Parts of a Discourse especially which they call *Application*. Now you should Preach the Gospel as the Spirit

* Zeph. 3. 17. * *Delights* to do all the Work within us Himself, even in bringing us to our *Duty*. Away then with your *Offers* in putting the

|| Mic. 7. 3. || *last Words*.

|| Psal. 40. 10. *Man to repent*, and || conceal the *Loving Kindness* of the Lord, how the *Holy Ghost* delights

delights to Work this Repentance from an * *Acts* 5. 31.
 * *Exalted Jesus*, and to make it sweet by Operations of Gospel-Repentance, and not bitter as your *Offers* do. So again, Offers put a Slight and *Neglect* upon all this Delightful Work of the Spirit, that you can never imagine by the || *Offer-Preaching* that the Spirit took any *Delight* to create Faith in you, or took any *Delight* to work Repentance in you: But only would delight in *You* after you are Holy, provided you be but Holy you don't know *which Way*. Thus do too many of our Brethren by their * *Offers* * *Prov.* 10. 17. Eclipse and injure the Spirit's Work.

8. *The Eighth Resolution of the Question.*
 We ought to Preach the Gospel in the Way of an * *Institution* of Christ. The Command || *Prov.* 6. 23. runs to Preaching the Word, 2 *Tim.* 4. 2. *Preach the Word*, &c. But there is no Command for *Offers*. || Offers are no Institution || *Deut.* 4. 2. of Christ, but debase an *Institution* of Christ into an *Invention* of the Creature. Preaching is an appointed * *Proclamation*, not an * *Isa.* 61. 2. Uncommanded *Proposal*. Now *Proclamations* come forth in the Name of the *Sovereign* with || *Authority*, but *Proposals* creep forth || *Eccles.* 8. 4. without any due Advancement of the Son of God in the *Royalty* of his Grace and Sceptre. Is that Preacher like to do a great deal of Service for Christ, who in the Matter of Salvation, professeth to come forth to Sinners in the Name of the Lord (what to do?) To * *propose* to 'em the Acceptance * *Mat.* 28. 20. of Christ for Eternal Life? No, As we come in Christ's Name, so in Preaching the Gospel we are to exalt the *Power* of Christ to conquer Sinners, and not beat the Parley in an || *Offer* to Compound with || *Mal.* 119. 4. Sinners. What Commandment have I received from the Lord to propose Christ to a dead

- dead Sinner? I have an Express Word to *Preach* him, as a proper means of Conversion. But to || Propose Christ to a Sinner is too *low* a Means to Quicken him. 'Tis a meer *Human* Means, and so a Means of the wrong *Kind*, being no where instituted of God to that End. The * Ordinance is to *Preach* Christ to a Dead Sinner, and if he be an *Elect* Object he shall be quickned by the || *Ordinance*. Whereas tho' he be an *Elect* Object, and you go and *propose* Christ to him never so much, it shall never *convert* him, because Offers and || *Proposals* are but *Man's Device*. And if Men are Resolute, and still bent upon their *own* Way, the *Elect* shall be preserv'd, and not miscarry: For God will call his *Elect* from Man's Device to his *own* * *Ordinance*. I must not *Offer* Christ to the *Elect* of God, but must *Preach* him, because God hath made it the *Means* of Conveying Life into the Dead Souls among them. These Sinners by means of *the Christ of God* Preach'd into their Souls do *hear and live*.
- || Jer. 32. 23. *1*
- * Num. 9. 8.
- || Psa. 19. 8.
- || Jer. 1. 7. *last Words and*
Vers. 17.
- * Acts 10. 33.
- John 5. 25.

9. *The Ninth Resolution of the Question.* We ought to *Preach* the Gospel as it lies under a special [Promise] of Success. *Success* of the Gospel is one Thing, a * *Promise* of Success is another. Now 1. As to Success, we should not *Preach* so as to *Blast* our own Labours and then Complain our Labours are not prosper'd. || *Offers* blast our Labours, we see it by Experience, and make a very *discontented* Ministry, and full of *Complaints* in the Church. And that both as to Preachers and Hearers. As to *Preachers*, their Complaints arise from this way || John 15. 3. in a Departure from the || *Effectual* Grace of the Gospel, though they see it not. For while Men should be *keeping close* to
- * Isa. 53. 11. *wich*
- 1 John 2. 25.
- || Jer. 2. 12, 13.

the Gospel, and Blessing of God for the Grace of the Gospel, they are generally complaining (such I mean as have some Experience) Conversion-Work Stops. But alas! It is our Dead, Formal, Heavy Preaching into a way of || Offering Christ has stop'd || Rom. 12. 9. it. Men are Angry at those Pieces of the * Gospel which have been most felt upon the * 1 John 3. 2. with Tit. 1. 2. Soul; they strike at the Gospel even there where Christ gets most, and Souls get most: And then because the Lord doth not prosper Them in their Opposite, Dead, Heavy and Mixture-way of Preaching by || Offers || Rom. 6. 13. of Christ and Gift too, by Offers of Salvation to some where there are no Bestowments of Salvation on them, they are Discontented and Complain of the want of Success. Ministers look mainly at some Things that take off the Edge of the Gospel, and seem to Lodge and Stick in their Indiscriminate * Proffers, and look for a * Prov. 8. 13. great deal of Success under a very little of God's Spirit. They run beside the Bounds of Special Grace in Preaching, or think to Offer Special Grace to Sinners which is a Special Contradiction; and then are Discontented the Success answers not, and that the People are ready to leave them and go off to a Neighbouring Minister! Whereas They * bring these Things upon Themselves * 2 Chro. 24. 20. by Studying to uphold a Way of Preaching which God hath never Promised to Bless. I have heard some Ministers complain of their Fruitless Labours: And they will always have Reason for it so long as they exalt || Offers of Grace, and refuse to throw || Hof. 10. 13. them by, and to exalt the * Spirit's Work. * Hof. 14. 4. The Spirit of God teacheth Ministers of 5, 6. Christ to fall upon the Inner Parts of the Gospel for Conversion-Work: To Preach

- up the Glory of it, to magnify the Great Power of God in all ~~their~~ Sermons; which Power Works freely by Gift, and can by no Means be Offer'd. You must shew how
- || 2 Cor. 4. 3. the Gospel is || *hid* to some, if you magnify the Spirit's Work, while it is freely given to Others to *know the Mysteries of the Kingdom of God*, and to believe on Christ's Name. Gifts of Grace are only to some, Offers of Grace are Promiscuous, but Bestowments of Grace are discriminate. Then as to *Hearers*, their Complaints have been
- * Jer. 23. 28. that they can't profit under an * *Offer-Ministry*. It must be the Gospel exalted in the Spirit's Hand, not || Offers and Proposals in the Ministry, or they tell [me] from their own *Experience*, and of their own Accord, their Souls are *losers*. And why must not I hear these Crys which God hath put into the Mouths of poor Souls, who have a Choice *Work* upon 'em, and whose Souls are as *dear to Christ*, as our's are that be *Ministers*, and so are by God the Spirit made able to *judge of*, or try and
- * Job 34. 3. * *taste* their own Food, and also can taste the comfort of a *Humble Minister* of Christ declare what doth, and what doth *not* edify them under the same Man. Neither is this any more than a Piece of their being brought
- † Pet. 2. 9. out of *Darkness into Marvellous Light*. For Ministers and People ought to be very
- || Jer. 3. 14. || *free* together in Soul-matters. 'Tis not enough that they *hear* us once or twice a Week, but as they have Opportunity
- * Mat. 13. 36. they should often * *Converse* with us about their Souls, blessing of God for what they *get*, and bemoaning of what they *lose*. And if [we] by any Deviations from the Pattern are the Cause of their losing and not thriving in their Souls, we ought

not to take it amiss that we || hear of it. || Acts 18. 26.
 Neither should we call it *cavilling*, nor *flye*
 from 'em, nor deal with them in proud Prov. 21. 24.
Wrath. But 2. As to the *Promise* of Suc-
 cess, our Preaching should not be in a way
 where the * *Promise* has nothing to do. * Rom. 4. 20.
 For as to this way of *Promiseless* || Offers its 21.
 what all Men by Nature will put off, and || Hof. 10. 6.
 what they shall be all left to put off, and last part.
 to get no saving Good by. But now all
 Things that the * *Promises* of God are made * 2 Cor. 1. 20.
 to run upon, are of a quite contrary Strain
 than what the Elect of God shall be left to
 an Inclination of their Own to put off, Psa.
 110. 3. *Thy People shall be willing in the Day*
of thy Power. Wherefore the Gospel doth
 not come to them in * *Proffers*, but in a * Hof. 2. 19.
 Declaration of the Power of God. Why are 20.
 not Ministers of Christ more Faithful then,
 to keep to God's || *Promises* of Grace? What || Isa. 41. 10.
 need they to go and try their Unscriptu- with
 ral Experiments upon what is liable to be Isa. 1. 18.
 * *sighted*, and disregarded by Creature- * Jer. 23. 22.
 Put-offs? Why are Men found so to || sink || Judg. 16. 20.
 in their Preaching of the Grace of God, as
 if his Grace might be a *Naturaliz'd* Grace
 that Sinners might accept from some innate
 Ability, if they [would] accept thereof?
 Whereas this very supposed [might] ar-
 gues 'em to be Men great in Power, as to
 Things pertaining to God: Nevertheless, if Heb. 2. 17.
 they do accept, [God] brings them to ac-
 cept his Grace: And whomsoever God brings
 to accept thereof, it is in God's || Own Way, || Psa. 119 37.
 and not in such *Nature-Paths* as the very
 New Creature, which professeth to go upon
 God's Errands, cuts out for him. The Pro-
 mises that run to * *Preaching* are as absolute * Isa. 55. 10,
 as the First Promise was absolute, Gen. 11.
 3. 15. because they are made upon the same with
 Founda- Deut. 32. 2.

- || Hos. 14. 7. *Foundation*, and are in the Hands of || *Christ* to pursue the same *Interests*. And so they point as much to the *Spirit* and his *Work*, as that first Promise did look to *Christ* and his *Seed*. Hence || *Offers* being [without] a Promise are the Dry and *Barren* Motions of the Pulpit ! And since they run from the * *Promised* way of Blessing, limited to the Gospel-way of *Preaching*, it's just with the Lord it should be so.
- * Acts 26. 16, 17, 18. with * *Promised* way of Blessing, limited to the Gospel-way of *Preaching*, it's just with the Lord it should be so.
- || Zech. 10. 2. his *Seed*. Hence || *Offers* being [without] a Promise are the Dry and *Barren* Motions of the Pulpit ! And since they run from the * *Promised* way of Blessing, limited to the Gospel-way of *Preaching*, it's just with the Lord it should be so.
- * Tit. 3. 11. are *αὐτοκατάκριτοι*, * *Self-condemned*, being fain to palliate and *excuse* Themselves with what is not their *own* ; as appears by some of the Men who use them. || *Offers* borrow from the Truth and from the Name of Grace, *Grace-Offers*, to colour over their Uncomely Looks with *Excuses* in Robbery, as a specious Varnish, not to be thought Faulty or Erroneous. Their Palliating Language is, that " They don't * mean as the * *Arminians* mean, nor as the *Neonomians* profess ; But some are too strait laced, " and ready to stretch their *honest Meaning* beyond the Staple, &c. *Also they add*, " That doubtless there may be a very good " Meaning and an Innocent Sense put upon " || *Offers* of Grace. And the like is commonly utter'd by 'em in their *Offer-Pleas*. As a *Harlot* would fain be thought an *Honest Woman*, and seeks to conceal her Shame in being a *Strumpet*, so 'tis here. But I hope in the Face of all these Arguments laid together, that the Mask is clean taken off. For I know their Cry ; They vehemently urge it that they are * *Gifts*, that they
- || Job 34. 32.
- * Pro. 25. 14.

they are *Preaching Christ*, that they are the *Invitations* and *Exhortations* of God's Word, that they are well founded on 2 Cor. 5. 20. Rev. 22:17. Isa. 55. 1. Joh. 7. 37. &c. and as the Thief says, he's an *Honest Man*, [who] has any Thing to lay to his *Charge*? So these || *Of-* || 2 Sam. 14. 2.
fers would fain be heard to Speak for Them- selves, as if they were very honest, inno- cent, Harmless Things, yea, the very Gos- pel it self, &c. But all is *false*. Let * *Offers* * 1 King. 14. 6.
be plain, let 'em pull the Mask off, and tell us from *Episcopus* and *Corvinus* what they [are], and not thro' the *Orthodox* minded *Nonconformist* what they are [not].

II. *The Eleventh Resolution of the Question.* We should Preach the Gospel as Certain in its *Individuations*, or Particular Interests for Me, for Thee. But *Offers* are all || *Indeter-* || Judg. 17. 9.
minate to any Body, and so indeed are fix'd upon no Body, which must argue their *Un-* certainty to [Me]. And then it's plain they are so, because of their *Constant* * In- * Rom. 8. 3.
efficacy in me. For whatsoever of the Things of God are constantly ineffectual *within* me, they must be constantly uncertain in any Application to me. Nevertheless the Gift Rom. 5. 15.
by Grace argues a Certainty to [me] dis- criminated from Ten Thousand. The Reason is, there is an Effectual *Will* in the Donour, which makes his Grant Effectual in the O- peration to and upon [me]. The Gift works a Certainty, but the || *Offer* leaves an || Prov. 1. 23.
Uncertainty. The *Donation* of Christ is from the Father to a certain *Individual*, but the *Offer* of Christ is neither from the Love of the Father, nor from the Life of the Son, nor from the Law of the Spirit of Life in Christ Jesus. Offer Preaching runs all its De- Rom. 8. 2.
pendencies upon a *Frustraneous* Expectation of the Benefit. For * *Proffers*, if made on- * Jer. 4. 30.
ly

ly by Creatures to Creatures, are liable to be *frustrated*, and if made in Things that are above *Human Things* they [will] be so.

|| John 8. 15.

And it's certain upon the whole, God || offers not, who doth nothing *in vain*; no, not when he sends the Gospel to Them whom he knows will not *accept* either of the *Salvation*, or special *Doctrine* of it: Because the *End* of sending it I have shewn is not * Their *Acceptance*, but God's *Glory*, by

* The Advantage of Preaching the Gospel, though to the *Non-Elect*.

the Gospel as a *Means* to judge the World of Sinners where the Gospel comes; and that upon a *higher Foot* than the *Light of Nature*, and the *Law of Works*. For God is more *glorify'd* when he comes to judge

|| 2 The. 1. 8.

Men by *Christ's* || Gospel for their *ill Will* to the Gospel, for their *Enmity* to what is above *Nature*, and for the *Preference* of their own *Wisdom*, and the *Wisdom of the Schools*, before a few plain simple Words of the *Bible*, than if he judg'd them as meer *Heathens* for Sins against the *Light of Nature*.

To instance but in *one Thing* for all, which God will certainly contend for, and judge in *Righteousness*; and that is for *Corrupting the Doctrine of God and Christ* by the * *School-Divinity*. What *Notions of Eternity* and of God's *Acts* towards the

* Ezek. 34. 18.

Creature are divers *Ministers*, tinctur'd with some *vain Philosophy of Cartes*, and *School-Divinity* of the contrary Parties of *Aquinas* and *Scotus*, at this Day ready to take up? Yea, it descends from one to Another upon Men who scarce ever heard of *Their Names*. Are not some of the *Notions* such, as tend to make God's *Being* in Himself, and his *Acts* about Thoughts, Purposes, and his *Decrees* of the Creature, *Co-eternal*? Not one Word of which *Notion* can be ever prov'd in the *Bible*. Who is it

Col. 2. 8.

almost

almost one from Another without *examining* it, that doth not make the *Beginning of* Prov. 8. 22. *God's Way* most corruptly to mean, an Act of God within Himself, as *Eternal* and *Necessary* as his own Being? As if God's own Infinite *Self-sufficiency* and *All-sufficiency* within Himself could not have been enough for God in the Glory of *enjoying Himself*, and *conversing with Himself* in all his Persons, *Father, Son and Spirit*, according to God's own *Self-sufficiency*, Millions and Millions of *Ages* (as we may conceive according to *Creature-Capacity*) before ever he will'd, purpos'd or Decreed any Thing of the Works of his Hands: Especially since all that is made in *Heaven and Earth* of the *Six Days Work* is not yet of *Six Thousand Years* standing. Whereas the *Schools* have made Men expound those Phrases of Scripture [*before the Foundation of the World*, and *before the World began*, and *from Everlasting*], to be as *Eternal* as God's own Being. Here is now the Mischief-making Wisdom of Man that hath not learn'd of the Lord the Spirit to take God at his Word. 2 Cor. 3. 18. but to know God thus contrary to the last Words. Scheme of Popish Schoolmen, they think is to make God *Changeable*. Whereas it no more argues a Change in God to *begin* to [*purpose*] in himself, to *begin* to [*settle*] Christ and *Creatures*, than it argues a Change in God to *begin* to [*create*] by Himself what he had *afore* purpos'd, yea, *afore* pre- Rom. 9. 23. *red unto Glory*: Since in Creation nothing could be made where God's Immensity in Creation as well as in Purpose (of Creation) within Himself did not reach.

12. *The Twelfth Resolution of the Question.*
We should Preach the Gospel as it's discov-
er'd to be an admirable Contrivance of Way.

- and Means to effect Salvation. In that Contrivance there is an *Aptness* for Conversion, a most sweet *Harmony* between the Remedy of corrupt Nature and the Disease thereof. The Remedy in *Christ* and the Disease in *Sinners*. Also there is an Admirable *Harmony* between the *Principle* of Conversion in the Holy Ghost at the Bottom of his own Work, and the *Act* of Conversion in the Heart of a Sinner. But || *Offers* have no Aptitude, no Fitness in the Means they propose for Conversion. They are *Unapt* Means (to speak of them according to what *Men* say of them that count them Means) For, 1. Man is a *Stubborn* Creature. To whom he said, *This is the rest, and this is the Refreshing* : Yet they would not hear. 2. He hath a strong Tide of Corrupt Nature, strong Corruptions to be subdu'd. An *Offer* of Man to be Crucify'd with Him, and the *Beast* of Sin to be destroy'd. Corruption hath not only an *In-being*, but a strong and *Active Motion* to carry Sinners off from God, and against God. This Tide and Mass of the Waters of Wickedness will be too heavy for all your * *Offers*, and therefore in the room of *Offers* we should Preach *Operation* of the Spirit in the Sinner's Relation to God in *Christ*. For whatever *False Prophets*, *Errours*, are gone forth into the World, it is as you are of God, little Children, that you have overcome them. Oh ! But now what *Meetness* is there between an *Uncircumcised Heart* and the *Proposal* of Spiritual Things such as *Salvation*, *Eternal Life*, &c. ? And what *Meetness* is there between an *Uncircumcised Heart*, and any agreeable *Action* of such an *Uncircumcised Heart*, so as Spiritually to accept and close with These, and holily to delight in These ? Oh ! There
- ¶ Isa 57. 12.
- ¶ Isa. 28. 12.
- Rom. 6. 6.
- * 2 Pet. 2. 19. last Words.
- 1 John 4. 1.
- Verf. 4.

no Meetness between a *Proposal* of Spiritu-
 al Things in the *Mystery* and Life, and an
 Uncircumcised Heart. But there is a Meet-
 ness between an *Operation* of God and the
 Uncircumcised Heart of Man. The Natu-
 ral Mind can go no further than the Hi-
 story of the Fact, and the *Letter* of the
 Precept, and just to the Outer Face and
 Form of the Doctrine; and to that nei-
 ther without an Operation in the common
 Work of the Spirit. *The Way of Man is* Jer. 10. 23:
not in Himself, it is not in Man that walketh
to direct his Steps. The Sinner under a
 common Work may reach the *Notion*, but
 then it is not by the *Offer* but the com-
 mon Operation. However, so long as the
 Sinner is *Uncircumcis'd in Heart*, he cannot Jer. 9. 26.
 attain the *Spirituality* of the Truth, veil'd
 under that *Notion*. He may understand a
Proposal of the Form, but he can never know
 the *Way of Acceptance* to receive the My-
 stery and true Glory of the Word; till
 sanctify'd by the *Holy Ghost*. Man's Goings Rom: 15. 16:
 unto Christ are not of *Himself*, Proverbs
 20. 24: nor is he able to *delight* in the
 Beauty of Holiness, or believe the *Mystery*
 of *Sanctification in Christ Jesus*. What can 1 Cor. 1. 2:
 you propose then to the *Uncircumcision of the* Col. 2. 13.
Flesh? Can you offer a *Circumcision in the* Rom: 2. 29:
Spirit under any Conceptions of *Meetness*
 in the *Way* of effecting a Change? There's
 no Meetness for *Proposals* here, but a very
 great Meetness to go and Preach the Con-
 veyances of Christ into Sinner's poor Souls.
 Man is a *Captive in Unbelief*, a Slave to
 Himself, to Sin and Satan. He hath a Chain
 of *Bondage*, yea, many Bonds, * *Gates and* * Psa. 107. 16.
Bars to be broken in Pieces; which the
 Grace of God in *Conveyances of Grace* || cf- || Psa. 116. 16.
 But what will your *Offers* do? Can with
 you Psa. 107. 14.

- you bring the Man off? No, but go Preach the *Effectual Ransom*, and tell him 'tis for Him, and see if the *Holy Ghost* will lie in your Face, as a *Man* will, and tell you, *you lie*. We must Preach so as to * *set in* Help, when we see the Case of Sinners and not stand and *propose* Help. The Soul is perishing, and you profess in the Pulpit to stand by and see it. And what, when you see all this, How do you carry it? Imper- tinently? Do you insist upon *Offers*, and con- ceal all the *Efficacy of God*? Do you hide the Strength of an Almighty Arm, the [Co- venant] and [Oath] of God that cannot lie, and the *Two immutable Things* by which it is impossible for God to lie? And instead of this do you Preach God's Willingness if the Sinner be willing? I tell you, God is willing while the Sinner is *unwilling*. Ah! Away with such an || *offer of Grace* as never did, nor ever can do Good to Souls, because it brings a Dishonour to J E H O V A H! Ah! Trou- bled Souls, I pity you! My Bowels yearn for you! I could sometimes wish that you and your *hard-hearted* Preachers were * *se- parated*! But are any Preachers willing to mend the Sound of the Pulpit, that Trou- bled Souls upon the Spot may find Relief? Then I say to you, Preach *Election* and *No- Election*, and don't call it || *Trifling*. There will be a way to bring Sinners into right Trouble by a *Work*, and to bring them out of that Trouble by a *higher Work* clearly by Preaching the || *Efficacy of Grace* in the * *Spirit's Hand*, or Office, to back what begun by the *Father*, and what's carry- on by the *Son*. Preach thus, and there is an || *apt Means* for God's Glory both in Sin- ner's Trouble and in their Peace, and in the Salvation of the Elect to combine with
- * John 8. 36. with John 12. 32.
- Tit. 1. 2. Heb. 6. 18.
- || Gal. 5. 2. with Jer. 23. 32.
- * Ezek. 13. 20, 21, 22, 23.
- || Mal. 1. 7.
- || Gal. 2. 8. * 1 Cor. 2. 10.
- || Acts 13. 17.

the * *Glory of God*, and close without a * 2 Cor. 1. 20.
 Separation. Preach that the mighty *Spirit*
 of God stops in the || *Blood of Christ* upon || Rom. 5. 11.
 their Wounds: And when you see their
 Life running out, don't think to clap your
 Thumb upon the Wound, and cry to Perish-
 ing Sinners, here I * offer you Christ! What * Job 26. 3.
 Relief is this? It's to no purpose. The
 Lord open your Eyes. This is not done
 by || Offers; but by a meet emptying the || Psa. 56. 10.
 Soul of all that conceit it had been fill'd
 with in *Common Religion* touching its * own * 16. 28. 15.
Righteousness and Duties, and the Notions latter part.
 of Christ and of Acceptance of Christ which
 the Soul had taken up under Offers. Here-
 by a Soul is sweetly reliev'd from its Bur-
 den and Bondage that stak'd it down un-
 der || Proffers, against coming to Christ that || Prov. 8. 13.
 yet have talk'd highly of it. For other
 Burdens and Weariness are consistent with
 coming unto Christ, Mat. 11. 28. But Soul-
 burdens and Soul-weariness and Bondage
 are inconsistent with any coming unto Christ
 of that * *Spiritual Nature* which some * John 6. 44.
 teachers do interpret it of, before the
 are. And this is my || own Experience, and || Psa. 88. 8.
 must be every other Man's, who hath been last Words.
 under true Soul-Bondage, weary of the Load,
 and yet could not get up so much as to
 crawl under it. Oh! How sweetly then
 the Lord put in his Hand of Power,
 fill'd with Fragrant Love! And the First
 thing I found towards [Motion] was
 Soul-Ease upon the Spot, and Love con- * Job 34. 29.
 cest that brought me in to Christ by Al-
 mighty Grace, as not to feel my Burden:
 it plainly as ever a Man felt a Cure in
 his Body, so I felt Health and Cure in my Jer. 33. 6.
 out, in the Day when the Lord reveal'd
 abundance of Peace and Truth, in Order to

- my Coming, unto Jesus. I went not for his
- * Jer. 8. 22. * *Balm*, but his Balm came in to me! I was found of Him, even whilst I was one who sought him not, Isa. 65. 1. His coming made
- || 2 Tim. 2. 19. me to come, || His Believing made me to believe, his Willingness made me willing. middle part.
- I was carried out of my Heart-Prison upon
- Deut. 33. 27. *Everlasting Arms* of Love, and upon *Wings* of Healing, to that Blessed Redeemer of mine, from whence the Healing came. Nevertheless, we who have believed, have
- Ecc. 12. 2. *Clouds return after the Rain*, and Burdens renew again. Gospel-Preachers have their Self-Loads, as Paul, Rom. 7. 14, 15. But
- || 1 Sam. 12. 21. know || *Offers* of Grace do never take off one Burden. So Believers do groan being burdened in this Tabernacle of Flesh, 2 Cor. 5. 4. but Offers never ease or alter one Groan. How then will they do to relieve
- * John 3. 14. such as have not passed from Death unto Life? I know therefore thro' Grace how to Preach to Sinners; I Preach to Them, as Christ Preach'd to Me, and as he still continues to Preach the Gospel to my Soul. For my Part, I wonder not that Men are so much at a Loss to Preach! They Preach and Preach, but I fear they don't hear Sermons enough Preach'd. My Meaning is, they don't hear * Christ Preach to their Souls the only Preacher in the World to instruct us how to Preach to Others. Alas! What can an Old Adam say in the Pulpit? He stints his [offer'd] Christ presently! He sets his Bounds, Limits, and his net *ultra* round about the the Mercy-seat presently, if he thinks Sinners come too near and too soon! He puts on their Shackles where yet without 'em they must have stood in the Miry Clay. He clogs them with Terms, awes them with Conditions, holds 'em in from
- * 1 Cor. 11. 23.
- Pla. 40. 2.

Christ by the *Lam*, and when he thinks after this Fashion he has made *Work* of it, he salves it up with a smooth Pretence, no fitter a Means to convert a Sinner, than to raise the Dead, "Come Soul, come to Christ, I have been Preaching of Christ, here I offer thee Christ, I'll tell thee he is a *Free Offer*, Come, come, and close with him. Oh! How is this a fit means to convert an [Ungodly] Man, when it is a Means that *damps a [Godly] Man's Heart, that he feels the very strengthening Comforts of God by this Means running off his Heart! It may work *Affection* indeed in some *Ignorant* Hearers, who never had their Understandings open'd about *Sin* or **Christ*, nor their Hearts burden'd with the Weight of Sin; but it hath produc'd, and will certainly produce Burden in Godly Hearts; And it's attended with no *Seal*, or Impressions of the Holy Ghost. For God is always so tender of the **Spirit's* Glory on the other Side, that it never did, nor ever shall be bless'd so Cross-ways to the Gospel, to do Good in the true knitting of the Heart to *Jesus*. Oh! But let *Christ* be exalted as the Gift of God to Sinners according to the Word, and he'll make his *own Way* (under that Preaching) through the Head, Heart and Bowels of Old *Adam*; yea, through all the Devil's Stumbling Blocks which Satan hath put in the Way by Old *Adam* in **Good Men*. Aye, and *Christ* will set up his Throne in our Hearts sweetly, in spite of all the *Corruption* of our Natures. Oh! The inner Part, the *Glory-Part* of the Gospel that's convey'd! This is it. This is the Gospel that runs like the Lightnings, searcheth the deep Things

Jer. 23. 26.

* Ezek. 13. 22.

John 16. 9.

* Verse 10.

1 Cor. 9. 2.

* Rom. 5. 5.

with

Acts 11. 15.

John 4. 10.

John 6. 37.

* Acts 21. 24.

Ezek. 36. 26.

27.

1 Cor. 2. 10.

- of God, finds out the *Union*, and apprehends of Christ Jesus the Given Ones in it. This is the Gospel that by a new Gift convey'd sets foot upon *Election Grace* immediately, and finds out who and who have their
- Luke 10. 20. *Names written in Heaven.* God sends his Spirit secretly in the Election and *Redemption-Union*, and begins the *Regeneration-Union* of meer Free Grace by the Spirit sent into their Hearts *because they are Sons*. There the Spirit works and waits to take up the Free Salvation settled on the Elect in the
- * Isa. 30. 18. *Person of Christ*; he * waits on purpose to receive it as that Salvation drops from the Mouths of Gospel-Preachers, whose Hearts the Holy Ghost hath fill'd therewith from Christ. And then upon further Operation,
- || John 16. 14. he || points the Soul unto it, by elevating the Faculty, and making room in the Soul for this *Glorious Gospel* to enter in. Accordingly, Acts 13. 45. *And whosoever among you fears God, to you is the Word of this Salvation sent.* It's a sending of [Salvation] to Them that fear God: Which same Salvation in the Fear of God is wrought in the Soul by God the Holy Ghost; and ariseth out of no such low Things as * Offering or Proffering of Christ: But from a free, through and home bestowing of the Spirit in Light, Joy and Consolation, according to the *Fitness* of the Spirit's own first Work, begun and Preparatorily manag'd, before clear Discoveries follow. The Fear is a
- * Jer. 16. 19. *Bondage-Work* in the Soul which the Holy Ghost may be the Author of under a Legal Work. So that sending of Salvation to them that fear God, is not a promiscuous Offer, but a Discriminate Bestowment of Jesus Christ in Salvation upon the Elect of God alone.

13. The Thirteenth Resolution of the Question, How must we Preach the Gospel if we do not || Offer the Gospel? we ought to Preach the Gospel so as it riseth higher than any Natural, Unconverted, Notional Man in the World can either * receive it * 1 Cor. 2. 14. by a Practical closing with it, or carry it in the || Pulpit towards such a Reception of it in the Pews before a Change. * Offers * Rom. 9. 16. rise no higher than the Light of Nature, or old Adam's Notion of Preaching revealed Truths. They are very agreeable to the Light of an Unconverted Man; they grow in our Apprehensions and Belief, out of the very Forms of Education, and can stand with the Scheme of Christian Religion naturaliz'd. And this appears too obviously as to || Preachers. They discover that in || Acts 13. 24; these Offers they rise little higher than what the Light of Nature may attain. For 1. They can't own all the Success of their Ministry to be of meer Grace and Righteousness; but lay a Stress upon Human * Eph. 5. 14; * Proposals which are neither the Grace of God, nor the Righteousness of Christ. 2. They can't Commit the Success of their Ministry to Grace and Righteousness, in the Hands of Father, Son and Spirit, thro' the Man Jesus. 3. They can't wait for the Success of their Ministry from the meer Grace and Righteousness of Another, but do Please and Buoy up themselves with their Offers, their Pains in the Ministry, their frequent Proposals and their || Free || Eph. 4. 14. Tenders, their Studying hard and their Preaching much. And on these Sandy Bottoms they generally build their Expectations. I know all these Things by * Experience: For * Jer. 6. 27; it was long ere I was brought off, so far as through Grace I am brought off from Crea-

God's Operations of Grace:

- of God, finds out the *Union*, and apprehends of Christ Jesus the Given Ones in it. This is the Gospel that by a new Gift convey'd sets foot upon *Election Grace* immediately, and finds out who and who have their
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Eccles. 7. 10.
last Words.

1 Cor. 2. 14.

Rom. 9. 16.

Psa. 141. 5.

Acts 18. 24.

Eph. 5. 14.

1 Tim. 2. 5.

Eph. 4. 14.

Jer. 6. 27.

Crea-

- Creature-Wisdom, Creature-Confidences and Creature-Expectations, to an Entire Dependence upon Christ and his Fulness from*
- * Mat. 11. 27. the * *Father* to || *fill* and bless me in all!
- || Eph. 1. 23. But to argue this Particular further still above the Light of Nature. *Offers* are either to Sinners promiscuously *out* of and beside the [Regeneration-Union], or to Sinners * discriminately [*in*] the said Union in Christ. If to Sinners [*out*] of that Union, then what Springs of *Life* can you find [*out*] of the Union to bring them to *comply* (suppose, as *Profferers* must suppose) with a Spiritual * *Offer* of *Grace* and *Christ*, or a Tender of a Special Salvation, or a Proposal of Everlasting Life? Can *Adam's* Life close with *Christ's* Life? No, 'Tis *Christ's* Life breaks in upon *Adam's*, mortifies it by discovering how *our old Man* is *Crucify'd* with *Christ*; discovering it after the *Spirits* Act in begetting the New Nature: Moreover, in closing with *Christ*, it's the
- || John 3. 3. || *New Creature* closes with the New *Adam* that hath begotten it by the Holy Ghost. If God the Spirit *Regenerate* Sinners, whilst suppose you think you have *Offer'd* *Christ*, yet 'tis no such Thing as Regenerating them
- * Gal. 6. 8. by * *Offers* according to what you suppose, but by *Operation*. 'Tis by Deed of Gift and Efficacy. Then why d'u talk of *Offering* or *Proffering* *Christ*? He is
- || Isa. 42. 6, 7. || *Gift* to the *Conversion* of the *Will* in the Union of the *Person*. And why should you rather look to bring up the Form of Preaching to God's Work, than to bring down the Power of God's Work to the Form of your Preaching? If we believe God's Way and Method, we are not to fall in with any Way that upon strict and clear Examination plainly thwarts it. Suppose *Special Grace*
- with
John 6. 37.
and
Eph. 1. 4.

But no Offers of his Grace.

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was * *Proffer'd* to Dead Nature, as if it be * Heb. 3. 10.
 proffer'd out of the *Regeneration - Uni-*
 on it must, what could Dead Nature do with
 this sort of *Proffer*? But now let * *Special* * Mat. 13. 11
Grace be exalted in Preaching Christ as a
 || *Gift* to honour God the *Spirit* in his Work || Isa. 9. 6.
 of bestowing the Gift in the Nature of a with
 sinner, the Spirit then according to his 2 Cor. 9. 15
 own *Covenant-Obligation* with Father and
 Son, strikes in with the Gift, in which Act
 he both *Quickens* and *Supplies* the Quickened
 with the Benefit of Christ together. And
 if so, it will not be long ere this new
 Life * *Frees* on Christ, and sweetly shews * John 6. 97.
 its self to be the *Fruit* of such Preaching. last Words.
 Men may talk of one Side of Truth, whilst
 they injure the other Side. As that God is
Sovereign (it's true) to convert whom he
 will: But still let Men know God is || *Just* || Isa. 53. 11.
 in converting them, when it comes im-
 mediately to the *Work* of it, in bowing the
 Soul to Christ. It's certainly thus, altho'
 his Immediate Justice be founded upon his
 Original Sovereignty. His Sovereignty ne-
 ver thwarts his *Justice*, but * reconciles it * Rom. 5. 21.
 upon his own way appointed. Now it is
 not a Righteous Thing with God in a
 Gospel-Day of Discriminating Light, to
 Convert the Elect to Christ by means which
 do exalt the Creature more than * *Christ*, * Phil. 2. 9.
 and more than the *Father*, and more than with
 the *Spirit*, as the common way of *Offers* 2 Cor. 10. 5.
 doth. But it is a Righteous Thing for
 God to Convert the Elect with that very
 Means which hath bought them: Because
 it is the Strain of Preaching which the *C-*
ovenant of God and the * *Promises* of Effectu- * Isa. 42. 6.
 al Grace run along with. Soul, *Precious* with
 Soul, I tell thee in Christ's Name, when Isa. 49. 7, 8.
Special Grace is given thee by a Work of and
Jehovah &c. Ezek. 36. 26.

- Jehovah* the Spirit, and Grace by Him is put within thee which is God's Free and Gracious Way, then thou hast it *presently*: It may be sooner than some Preachers that *offer* for Christ are willing. And blessed be God other Preachers again are help'd to Preach thus, without trying Experiments upon the common Practice of Proposals and *Professers*, of Tenders and Offers. Now suppose (according to a fancied Latitude of the Word *Offers*) that it had its Eye upon an Outer Range of Buildings, or upon *Out-Works*, and that common Grace was there *offer'd* to the Common Nature of Man, and that Sinners had *accepted* of this common Grace, still when it had been accepted of, this common Grace would work no *Change*, nor can it do so. 'Tis possible some of the *Non-Elect* may accept of the *Notion* of the Imputation of the Righteousness of Christ, who yet are never *under* that Imputation in the true and saving [*Vertue*] of it, so as to believe by a Work of God the Spirit unto the *Saving of the Soul*. Therefore we have distinguish'd between the *outer* Part of the Gospel to maintain *Profession*, and the Inner Part of the Gospel to beget ** Life*, and promote Communion. Oh! 'tis the inner Part of the Gospel doth the main Work. Preachers are too generally aloof from Everlasting *Concernments* of the Soul, and walk at a Distance from the *Golden Candlesticks*, upon the *Out-works*. That Labour of Their's may do Good upon some for ** Time*, but upon None for *Eternity*. It may serve the *Passage*, but assure your selves it will never reach the *Port*. The *Form* of the Gospel may be display'd, and it will serve some *Time-Ends* which the Lord hath aim'd to secure in his ** Out-Works*. It may increase a *Sinner* Party, *restrain Nature*, shame the *Wicked*, train up *Mo-*
- || Exod. 2. 18.
* Rom. 6. 13.
|| Isa. 30. 5.
|| Acts 8. 13.
Heb. 10. 39.
|| Gen. 7. 3. latter part.
* John 10. 10.
Rev. 1. 20.
* Mat. 13. 20, 21.
|| Mat. 10. 22. last words.
* Tit. 2. 1, 4, 5, 6, 7, 8.

tal, Sober and Vertuous Professours that join with the Common Assistance in || *supporting* || 1 Cor. 11. 20. of some Visible Ordinances, and carrying on a Ministry, and providing to fix the Common Hearing: All which are useful and desirable Mercies belonging to the *Out-Works*, and carry with them an *Ornamental Decency*: But it's all no * *Foundation* to build on for [Eternity]. Preachers and People too will go to || *Hell* if they || John 6. 40. have no more than *this*. It's no Building of God, no covering, no * *hiding Place* * Isa. 32. 2. to be found in. This will not keep out Rain, Judgments, Wrath, *Fire and Brimstone* Psal. 11. 6. from the Conscience. Nay, and then as to the *Duty-Part* too, it hath no Power to || *Spiritualize* one Performance. What can || Rom. 7. 5. an *Offer* do for me here? What can it bring either the Preacher or People up to, as to any || *Evangelical* and meet Part of the || Rom. 6. 4. Superstructure? Well, the Gospel must be Preached beyond what a *Natural Man* [can] receive of it; but he can receive your * *Offer-Way*, * Mark 6. 20. and approve of it very well.

14 *The Fourteenth Resolution of the Question.* We should Preach the Gospel *Singularly*, as the greatest Part of Professing Ministers do *not* Preach it. For till God *pour down* more of his Spirit, this will be Isa. 32. 15. our Glory. But *Offers* are so *universally* Espoused by all Men who have but the common Tincture, under one Denomination and another, as it renders them *Suspicious* to Men who hear *what the Spirit saith unto the* Rev. 3. 22. Churches. The General Consent of Preachers and of General Hearers is enough to make a Good Man *suspect* them. For if we had nothing else by Grace beside a Gracious Capacity to *judge* of 'em from what we see in a bad World and base Hearts, we might e'en conclude these || *Offers* can || Exod. 23. 2. || Luk. 9. 2.

never be right. As for *Preaching*, it is suited only to the Light of the Gospel in the Kingdom of God and the Authority of Jesus Christ, which I fear Few there be that see it. For as to *Preaching*, so far as Men have all along beheld it in the *General Light* of the

* Joh. 1. 9.

|| Rom. 10. 15.

1 Cor. 1. 21.

* *World*, they have not known how to express it by any Thing that signifies || *Preaching of the Gospel*. We may see that it was from the *Peculiar Way* and *Arguments* of the Gospel, which the Apostles were first enlightened in, that the Times called their *Message* and *Manner of Delivery*, the *Foolishness of Preaching*. Whereas *proposing* hath been always extended to the *Common Theme*, and therein suited to the *General Consent* of Mankind. The same continues so every where at this Day under a *Cultivated Light* of Nature. But now the Words which the Holy Ghost hath used in the New Testament for

* ευαγγελιον and κήρυγμα
|| κήρυγμα. Them. κηρύξ.
α κηρύξω, κηρύξα, κηρύξαι.

Isa. 55. 1.

[Jer. 23. 21.

* *Preaching* are quite of another Import, and do not at all fit the Way of dispensing the Word by *Offers*, but by *Glad Tidings*, and || *Crying* of Glad Tidings, or a *Solemn Publishing* of what is to be Sold without Money and without Price, according to the Radical Signification of the Verb from whence the Noun *Κήρυγμα* derives. For the Minister is to cry, or publish his Message from the Lord. This speaks the full Power of God in our Messages we bring from Christ. And this Honour seems to be given but unto a very || Few Men. When Multitudes therefore do take in Hand to *Sermonize* or *predicate* (which is a way of *Preaching* whereunto *Offers* and *Proposals* are suited) it seems to be mostly done of their own Heads, and not of Christ's Ordering, which we see is done in an absolute

way of * Office-Crying, or Publishing, and * compare
 not by offering, nor is done Proposal-wise. 1 Pet. 1. 24.
 For this is an Unworthy Diminutive in deli- with
 vering of the Lord's Messages, and is a plain Isa. 40. 6.
 consulting with *Flesh and Blood*. Hence we Gal. 1. 16.
 see it comes to pass that Generally Preachers
 at this Day stick in a *Natural* way of Preach-
 ing, which more *Universally* obtains, and
 come not up to the * *Mysteries of the Gospel*. * Eph. 3. 3, 4.
 Few Preach *Glad Tidings*. Few Evangelize.
 The most *Pedicate*, as *Logicians* in the
 [School], and Orators in the [Desk]. But
 as to what the *Holy Ghost* calls Preaching,
 there is little of it generally thro' the
 World. Besides, Men do call || Preaching || Prædicatio
 by a Name that cuts off all it's Relation to
 the Gospel, viz. Proposing a Matter to the
 People: And so you may see in the *Dictio-*
nary how the *Concordance* (and the Sounds
 of Preaching there) came to be Spoiled. For
Proposing is fitted to an *Oration* to the Peo-
 ple. But it's not fitted to an opening the
Mysteries of the Kingdom of God, and open-
 ing the *Oracles of God*, and therein bringing Rom 3. 2.
Glad Tidings. The General way of Preach-
 ing is *proposing* and *fitted* to proposing.
 Why? Because the General Way is to
 Preach all *below* and *beside* the *Mystery*. So
 that the Times have fitted the *Apostasy*, by
 a [Word] they have got for Preaching,
 which * shuts out all the *Mysteries of the* * 2 Pet. 3. 5.
Gospel. If you come to propose *Glad Tidings*, former Part.
 too, it argues the Tidings you bring, are
 not so good as the *Sounding* makes 'em to
 be: but Preaching discovers them to be the
 very same Things which it pronounceth of
 them. Therefore Cry the Gospel. It's a
Singular Way of Preaching by *Instructing*,
 and it's all done *without* || Offers. It's a Mes- || Ezek. 9. 11.
 sage above the Light of Nature. Well, bring
 the

- the matter lowest, and that is to the Instance of *John the Baptist's Preaching, Math. 3. 3. The Voice of one crying in the Wilderness, prepare ye the Way of the Lord, make his Paths * strait.* Tis not meant that the Message of the Gospel is to shew that [*we*] begin in *Spiritual Things*, and [*Christ*] follows. No, that's but agreeable to the common Thought
- * Joh. 1. 23. [*we must do our || Endeavours, and God will do the rest*]. Almost all Mankind agree in this, even where the Gospel comes. But the Meaning is, Come out you *Citizens*, you that dwell at ease in *Zion*; Come out into the *Wilderness*, leave the *Splendid Temple*, and your *Pompous Worship* at *Jerusalem*; it will quickly all be put down, come, come away aforehand, and find and follow *Christ* in a * *Wilderness*, that hereby following him into the *Wildernesses of Judea*, as you now come out into the *Wilderness* to hear and see [*me*], way may be made for the poor
- || Math. 16. 24. Elect *Jews* to follow *Messiah* into the || *lost*
with
Heb. 13. 13. *World* among the blindfold *Gentiles*, whither he will be shortly going; Come, prepare a little beforehand, in some outward *Mortification* and leaving the brave *Temple* at *Jerusalem*; Come with *Christ* into the *Villages*, and don't tye up your Selves to yonder *Structure*; for *Christ* when he comes will come into the *Wilderness*, and will be for deserting of your stately * *Fabrick*, and then down it must come quickly after: Prepare his way now, come into the *Wilderness*, and you'll bring his *Cross* thither, which will be quite cross ways to the easie Times: come aforehand therefore into the *Wilderness* under *John's Ministry*, who is his *Forerunner*; and while his *Followers* shall be ready at call to do the same, and come forth into the *Wilderness* again, both in *Judea's* Wil.
- Song 7. 11.
- * Acts 21. 28.

Wilderness under Jesus his Ministry, and in the || Wilderness-Condition of the *Gen-* || Rom. 15. 9:
tiles, after his Resurrection in the Preaching of Christ's Ministers, you shall be Those that *prepare the Way, and make his* Mark 1. 3:
Paths strait, to discover he hath not gone about, but hath taken the *direct* Way to Sinners. This now is that which *leads* poor Sinners to *close with Christ*, which all your || Offers never did for 'em. || Prov. 17. 10:

15. *The Fifteenth Resolution of the Question.*
 D'u ask how must you *Preach* the Gospel, if you are beaten from your * Offers? I an- * Jam. 1. 5.
 swer, you ought to Preach the Gospel in-
 deed, and that will be so as not to give
 this open || Scandal, and Offence to such as || Mat. 13. 41.
are most led by God the Spirit into his own
 Work. Offers, contrary to the Preaching
 of the Gospel, * offend such as are most led * Mat. 18. 6.
 into the Spirit's Work. We must Preach
 the Gospel so as its Reputation may be || ad- || 2 Theff. 3. 1:
vanced every Day more and more agreea-
 bly with its *Self*, and so as that the Gos-
 pel may get the visible Ascendant of Na-
 ture, in the Eyes of them that are most
 taught of God. They who are got farthest John 6. 45.
 into Christ's School, ought to see that when
 you Preach the Gospel, you are really ad-
 vanc'd above all *External Flourishes*, of which
 Number Offers, instead of Operations, are
 one Kind hereof, making a fair shew in the Gal. 6. 12.
Flesh, and yet within (come to examine
 em) are full of *Rottenness and Hypocrisy*. We Mat. 23. 27,
 must Preach the Gospel *Honourably*, but Of- 28.
 fers are *Scandalous*. For 1. They are Thie-
 vish. They steal from God's Grace given
 only unto the *Elect*, to go and || proffer it || 1 Sam. 23. 1.
 to all within the Sound. They rob God's
 Grace to set up Man's Nature and Pride
 with the Notion of his own *Acceptance* of
 Q that

- that Grace. Whereas Man's *Nature* is but to accept the Proposition, the *Saying* worthy of all Acceptation, that Christ Jesus came into the World to save Sinners : What have these
- † Tim. 1. 15. Thievish Offers to do to rob the Treasures of Wisdom, and tender the Salvation its self to the Universal Acceptance of Human Nature ? 2. Offers are scandalous, because they are this Day's * *Stumbling Block* to many of the Godly and Judicious. And why will not you do that with your Offers, which you would have others do with their Ceremonies ? That is, why will you not throw them away, and let there be no more of the [Sound] of this in your Sermons than there is in God's Word ? For now as Things are brought to pass, and wilfully
- || Hof. 11. 7. maintain'd in some || *Pulpits*, many stumble at the Ministers of the Lord ; because instead of delivering their Message, they hear
- * Deut. 32. 46. them * offer it, and propose offensively what they ought to Preach honourably, and free of Offer-Blame. The Truth is, Offences in Preaching will come of all Sides. But still we ought so to Preach, by Preaching the Spirit and his Work under all Subjects, even while we are upon all other Doctrines of
- || Judg. 11. 27. the Gospel, as that while we do give || Offence therein eventually to any, it should appear to be to none, whether Ministers or People, but to such only as are least led in to God the Spirit's Work in their way
- * Col. 4. 17. * Preaching and Professing. I mean such when they come to the Use of a Doctrine make Practicals to shut out Experimental and run all upon Creature-Acts where they ought to build upon || Creating Operations
- || 2 Cor. 12. 9. How many are there in the Offer-way, who tell Sinners they must get Christ, instead of telling them, he is gotten into their hearts

Hearts and Natures for them by the Lord 2 Cor. 3. 17. who is that Spirit, if ever they are sav'd by Christ? How many insist upon the [Act] of Sinner's Acceptance, where they should magnify the Spirit's [Operation] in working up their Hearts unto this Acceptance, if they are ever brought unto it? Accordingly, they insist upon other Acts, but never upon the Spirit for these Acts.

16. The Sixteenth Resolution of the Question. Do you ask, How, &c. I answer again, if you are Commission'd of Christ to the Work and Office, you ought to Preach the Gospel in the * Encouragements of it unto Salvation. But Offers are no Encouragements to Salvation. Encouragements are what the Heart feels. *I will run the Way of thy Commandments, when thou shalt enlarge my Heart.* A Man feels his Courage. Encouragements are Qualities, and these must have a proper Subject. Courage is in the Soul, not in the Argument. 'Tis in the Man, not in the Book: 'Tis in a Living Epistle of Saints not in a Dead Letter of * Offers. Offers lie without me, but Encouragements come and lodge within me. The Offer is but the Preacher's Sound ill manag'd, but the Encouragement is the Holy Ghost's Work well mark'd. An Offer is a Man's Notion, but an Encouragement is a Man's Experience. There are God's Operations of his Grace, but there are no Offers of his Grace.

* Psa. 31. 24.
with
Psa. 27. 14.
Psa. 119. 32.

* Psa. 22. 26.
last Words.
* Eccl. 7. 29.

* Isa. 29. 8.

17. The Seventeenth Resolution of the Quere.

We should Preach the Gospel so Spiritually and discerningly that the * more our Preaching is examin'd, cavill'd at, despised, truck at and hated, the more it should be still seen both from the Pulpit and the Press, how sweetly it accords with the Spirit's Work. But Offers the more they

* Exod. 1. 12.

* Job 19. 23.

- are examin'd, struck at, oppos'd and *argued down*, the more injurious they are still found to the Spirit's Work. 1. We must Preach the Gospel Spiritually in an Exalting of Spiritual || *Enlivenings*. But Offers are *Dead Preaching*. And is it good News to come to the Sinner with a Heavy, *Dead Offer*? If this then be no good News where is the * *Evangelical Offer*? Preaching the Gospel is a *lively Ordinance* of Jesus Christ. We should Preach then *livelily*, this accords with the Spirit's Work, and is a sure Effect of his own Work stamp'd on the Ministration. Whereas Offers are *Dead*, and Proffers of Christ for the most Part do argue a *dead Faith* in the Preacher. The *Offer-Part* is the *Dead Part* of a Sermon, the meer *Carcase* and not the *Christ* of an Exhortation. Let's maintain and stand up for a *Lively Preaching* of Grace to Sinners, to overthrow *Dead Offers* of Grace to Sinners. What are any *Dead Works*? Are they fit for the *Living God*? Or to be found within the Ranges of his *Living Temple*? When the Apostle argu'd against *Dead Works*, Heb. 9. 14. he meant to the *Jews* the *Dead Bodies* of those *Beasts* which the Consciences of *Gospel-Worshippers* are purged from, never to use them in their Worship more; though some of the *Christian Jews* would have return'd to 'em again. For we need not these *Dead Works* in the *slain Beasts* of the *House of Israel*. *Dead Sacrifices* are gone, since we have a living * *Advocate* in Heaven, who was once the || *Consummate Sacrifice* on Earth. So I may say of our *Offers*, as He of the *Dead Bodies* in abolish'd *Sacrifices*, they are but our *Dead Works* of the *Pulpit*, as the Other were Their *Dead Works* of the *Altar*. *Lively Preachers*
- || Psa. 119. 50.
- * 2 Sam. 14. 13.
- Jam. 2. 26.
- Heb. 9. 14.
- 2 Cor. 6. 16.
- Heb. 13. 11.
- Acts 7. 42.
- * 1 John 2. 1.
- || Heb. 10. 10.
- 14.

Preachers of the *Power* do far more exalt the *Spirit's* Work at their worst, than dead Preachers of the * *Offer* do it, when they * *Mal. 1. 6.* do their best. Be sure, while [we] are but offering of Christ to Sinners, Christ is not operating upon US Sinners of the Pulpit. If he were, we should be * *Earthen Vessels* * *2 Cor. 4. 7.* in Christ's Hand to carry the *Treasure* further than an *Offer*. Oh! 'Tis low Water in our Souls, when the *Conduits* of Grace that should flow out from a sanctified *Treasure* of the Heart, stop at || *Offers* in our || *Jer. 13. 25.* Mouths! Again, to Preach in an exalting of the *Spirit's* Work, 2. We ought to Preach every way *Experimentally*. Ministers harping thus at their * *Offers* do seem to * *Jer. 2. 8.* drop all Experience. For if the Preacher saw clearly, and was affected deeply to see, How Himself came by Christ in the Great Power of God, he would be a lively Preacher of that [Power], which goes along with the small still Voice of Christ in the Heart, *1 Kings 19.* and he would not be a Heavy Preacher of *12.* the [Offer]. Methinks, if he saw Christ in all Preaching, he should Preach || *Sights* || *1 John 1. 3.* of Christ in all Preaching too. If he tasted Christ, it's strange he doth not Preach Tastes of Christ. I should be * *starv'd* for * *Prov. 19. 15.* my own Part, I profess, in the very Pulpit, if I were to Preach these * *Offers*, and not * *Prov. 19. 15.* help'd to Preach just as I do. And it's such a Riddle to me, how the [People] can feed upon that which would starve the Preacher], that let *Oedipus* resolve it in Treatise of the *Problems of the Offer*, for cannot. Alas! If we are * *Christ's* Mi- * *1 Thess. 1. 2.* nisters we do not only see for our selves, and taste for our selves, when we are in the pulpits; But poor Sinners are brought in under [our] true Sights and Tastes to see

- and taste *with* us. Let us not run then to
 || Gal. 4. 9. || *Offer-Forms* that kill *Experience* in our
 selves and others too. And the more I see
 * Psa. 34. 8. and * *taste* in my own *Experience* that the
 Psa. 111. 4. Lord is *Gracious* in my Opening of the Word,
 2 Cor. 13. 3. the more have I a *Proof of Christ speaking in*
 me, that the true *Interpretations* of every
 Text are written in the very *Spirit* of the
 Text on my own Soul. We ought to Preach
 the Gospel *clearly*, Discerningly and Under-
 || Mic. 3. 6. || *standingly*. But || *Offers* are *Blind* and Dark,
 no Evidences in them that we discern the
Spirit's Work experimentally on our own
 poor Souls. We must Preach to Sinners
 the * *Discoveries* that God hath made of
 * John 16. 14. Christ to our selves. This is the way to
 with
 Psa. 40. 10. *convert* them, and not to go on darkly, and
offer Christ to them. Let us Preach forth
 that Glorious Operation of the Spirit which
 * Song 2. 16. lay in the Discovery of Christ as * *Our's*
 * Song 6. 3. and * *as our's*, not in *Offers* of Christ to
 be made our's, if we accept. It is enough to
 prove that we are *Christ's*, if we can see
 that his *Desire is towards us*, Cant. 7. 10.
 || Psa. 78. 4. We should so Preach the || *Discoveries* of the
 Gospel, as to bring it up to poor Sinners
 || Psa. 34. 2. under this very Head of || *Self-Experience*
 Preach up *Operations* of the Holy Ghost.
 These make *Discoveries*; and labour to open
 * John 14. 1. the * *Object of Faith* clearly, as the Spirit
 hath opened the *Object of Faith* to you.
 This is the only way the Lord has helped
 [me] in to the *Conversion* of Sinners in
 || Isa. 59. 10. the *Seals* of my Ministry. But now || *Offers*
 of Christ are *Blind*, they come and darken
 the Spirit's Work. And is this Good News?
 Then never Preach *Offers* more. These rest
 * Psa. 44. 17. all upon * *Proposals*, but forget that it is
 in *Discoveries* of Interest under *Operations*
 || Mat. 25. 18. a Close with Christ, far above all || *Proposals*

of Compliance with him. A Man complies in his Thoughts upon the Discovery of any Object which his || *Nature* is suited to : So || Judg. 9. 3. that he in his Heart complies with his *Interest* where ever he sees it. The Soul that hath *Supernatural* Discoveries of a *Supernatural* Interest, must in his Thoughts and Soul perceive a *Supernatural* Compliance with the same * *Interest-Discoveries* ; be- * John 16. 14, cause the *Supernatural* Discoveries are at- 15. tended with the same sort of *Power* put forth for *Discovery*. Exalt therefore the *Power* that breaks in and discovers. Offers, I can confidently say, are *Blind*. The || *Offer-Predaching* doth leave us altogether || John 3. 6. in the *Dark*, as to God the *Spirit's* Work. I never heard a Sermon wherein * *Offers* * Job 42. 3. of Christ and *Proposals* and *Tenders* of Salvation, have been much talk'd of; as to say, " Here we * *offer* you Christ, Sinners, come, * Prov. 19. 3. " how do you like him ? Here we || *propose* || Isa. 24. 14. " him for your Acceptance, pray don't " slight him, accept of him for your Sal- " vation, &c. that ever in any Part of the Sermon discover'd a clear || Advancement || Psa. 29. 2, of God's Work in the Soul. But all the Stress is laid upon the *Creature* for his Conversion, as appears by the very Form of the * *Offer-Plea*. Is it not *Blind* to run upon * Mat. 25. 25, * *Offers*, when the way lies open in *Objects* * Isa. 29. 10. and *Operations* ? How blind is it in *Offer-Doctrine*, to expect the *Spirit* should be given to convert a Sinner in the very Way that || robs the *Spirit* of the *Glory* of it ! It || Hof. 11. 7. hath been often *Dreadful* to my Thoughts, and I fear the sad * *Issues* of it under the * Amos 8. 7. Present *Formality* of standing up for these *Proposals*. How || blindly do Men run a- || 1 Sam. 3. 17. gainst the *Holy Ghost*, who hath no other way left him to make his *Glory* Equal in

Salvation with the Glory of the *other Persons*, the *Father* and the *Son*, but in the *Efficacy* of his *Applicatory Works* alone? It's inconsistent and *Blind* to think the *Spirit* and the *Creature* can be *advanc'd together* in a *Sinner's* *Accepting* of *Christ*. I am also sure, that if the *Spirit* was duly honour'd, as we *walk'd in the Light* of *Christ*, the *Proposal* would never be talk'd of, and *God the Holy Ghost* working in us from the *Father* and *Christ*, of *God's own Good Pleasure*, be altogether conceal'd. The *Light*, if we *walked in the Light*, as he is in the *Light*, would secure us from this *Blindness*; And we *should have Fellowship one with another*: That is (as the plain *Coherence* lies) *God with us*, and *we with God*; *God with us* by the vertue of * *Imputed Righteousness*, or *thro' it*, and the *Communion* of his *Spirit* [under] it; and *we with God* under the same *Righteousness of God*, in a *Holy Delighting* in *God*, to set up the *Glory* of his *Grace*, and with the *small Rain* of his *Blessing* in the *Dews* of his *Spirit* to lay the *Dust*, which *Proud Flesh* has rais'd before our *Eyes*, by using *Men's Mouths* to the || *Offers* of *Christ*, which should be fill'd with the *Praises* of *Christ's Operations*. I am certain, it is not my *carnal Judgment*, it is not my *Dead Opinion*, but it is my *Life*, my *Experience* (as *God's Word* and *God's Work* have met together in my *Soul*) that the mighty * *Operations* of *God* renewing the *Faculty*, elevating the *Understanding*, strengthening the *Will*, purifying the *Conscience* with the *Blood* of *Christ* (for the *Heart* is sanctify'd by a *Gracious Touch* of the *Object*, as the *Object* breaks in upon it, and draws out the *Heart* towards it in the *Person* of *Christ*) do leave no *Room* in our *Thoughts*

1 John 1. 7.

* 1 Cor. 1. 30.
with

Rom. 5. 19.

Job 37. 6.

|| Phil. 1. 10.

* Jer. 33. 6.

to || Offer Christ to that Sinner. And why || Psa. 119.
 should we not employ all our *Light*, Influ- 118.
 ences and clearest *Experience* to speak of
 the Things of God as we have found them
 upon our own Souls under the * *Spirit's* * Psa. 73. 28.
 Work ? So that if I go forth upon my Ma-
 ster's Work, under the Operations of this
 Glorious *Spirit*, and also in his Work do
 believe that Christ's Spirit is with me
 (having both his *Word* and *Work* for it
 || meeting in my Heart) to what Purpose || Jer. 15. 16.
 should I, in seeking to reach the Souls of
 the Elect, and using means to convert 'em,
 stand to pitch so low and poorly in the
 Dark, blundering upon *Nature*, as to talk
 of *Offers of Christ*, whenas I come forth and
 Preach *Christ Crucify'd* in the Light and 1 Cor. 1. 23.
 Operations of the *Everlasting Gospel* on my Rev. 14, 6.
 own Soul, and do thereby thro' this effectu-
 al Grace see which way I must go to work
 to win Souls, and where I must pitch and
 anchor my *Hope*, that upon the Elect of God Heb. 6. 19.
 I may prevail, and see them from the *Spi-*
rit's begun Work in the new Birth, con-
 verted *believingly*, and their Hearts drawn
 to Christ? Ah! * *Offers* are *Blind*, they * Song 2. 9.
 stand in the way between the *Heart* and with
 the *Object*, and don't see it. They keep Isa. 59. 2.
 up the Wall of Separation that cuts off all first part.
 Prospects between the Sinner's *accepting*
 Christ and the Preacher's *proposing* him.
 Oh! Blindness! As if the Spirit which
 [reaches] the Heart by *Gift*, was less than
 the Offer that stands but *before* the Heart
 and calls. Well, we see that an * *Offer of* * Prov. 15. 5.
 Grace is but the Good Will of a poor *dank*
 Preacher who is at a Loss to manage the
 Practical Part of Divinity. I shall still give
 one Instance more of the Blindness of || of- || Verse 32.
 offering Christ to Sinners. It tends to make
 Natural

- Natural Men* who are under no Trouble about their Souls, immediately reply within Themselves: "Aye, I * have *accepted* Christ, God forbid I should *reject* him. "What, put away the Grace of God! No, "no. And this is the Case of a great Body of Men in most of the mix'd Congregations in *England*. They all do conclude generally that they have *accepted* the
- * 1 Sam. 15. 20. || Hof. 11. 7. || Offer, tho' they be almost as Ignorant of *Christ* as the Wood of their Preacher's Pulpit! They are zealous for they know not what. They'll tell you, they dare not withstand the * Offer. No, God forbid. On the other Hand, some *New born Souls* who want to be led clearly into the *Mystery* of
- * Isa. 29. 13. * Pet. 2. 2. Christ, and some *New born Babies* that desire the *sincere Milk of the Word*, to satisfy their *New born Appetites*; These under such Dark Preaching as at this Day obtains, do find they *want* something, but they don't
- || Acts 17. 23. know what to || call it, poor Hearts; They hear and they *hear*, but they are not *refresh'd*; They come in the Dark, and they go in the Dark, and secretly *conclude* in the
- * Rom. 13. 12. Dark under your * *Dark Offers*; "Well," says the poor Drooping Soul, the Preacher hath done *His Part* faithfully, he *offer* me *Christ*, and bids me come and get an Interest in him. Oh! That's what I want! But the Lord knows I han't done my *Part* therein, I can't do *mine*! [He hath been tendering me *Christ* bravely] says the Soul. Oh! But still how shall [I] come at him, and how shall I come at *Faith*? Oh! I am hardned, and I can't believe, I can't venture, I can't depend. Oh! What will become of me for ever! He hath been offering me *Christ*, but I han't *accepted* him! Oh! I have slighted him

But no Offers of his Grace.

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"him! I have sinn'd against his Love, and
 "against all these *Free Offers!* &c. so that
 the best of God's Children us'd to such
 Dark Preaching, go away ordinarily in a
 Dark Unbelief, Sadness, Despondings: Where-
 as some of the worst of the Congregation
 who have got a few *Head-Notions*, never
 Supernaturally digested upon a New born
 Heart, but are the Religious || *Talkatives* || Titus 1. 10.
 of the Age (not understanding the Bottom
 of what they talk of) These are *flashed*,
 buoy'd up, maintain the Party-Form, rely
 upon their *accepting of the * Offer*: And do * Isa. 36. 6.
 count all is well, if the *Antinomians* (as
 they call 'em) would be quiet, and did not
 come and Spoil it! 3. We must Preach the
 Gospel in a *Gospel-way*. But || *Offers* are Legal || Heb. 12. 19.
 And is Legal Preaching *Good News*?
 Then *Preach* Christ, and don't *offer* Christ.
 Preach the Object Evangelically. Preach
 Christ's Interest as the Glass in which * re- * 2 Cor. 3. 18.
flexively the Soul may behold its *own* Inter-
 est. Divert not into Offers of Christ. These
 are *Legal*, not Evangelical. Then where
 again is your || *Evangelical Offer*? How are || Jam. 5. 16.
 Offers *Legal*, you'll say? Why they press
 Sinners who never felt a Work of Grace,
 to *serve* and *accept* of Christ in the *Oldness* Rom. 7. 6.
of the Letter (which of old commanded the
 old Man to do as much as it commanded
 the new Man; and this is to propose the
 Gospel as the *Law* was propos'd at Mount
 Sinai, and promiscuously to command every
 Man alike) but they *instruct* not Sinners to
 serve in the *Newness of the Spirit*. 'Tis Le- Rom. 7. 6.
 gal to Preach the Gospel to Sinners as *pro-*
posed, 'tis only Evangelical to Preach it as
 || *imposed*; pour'd forth upon 'em, put upon || Heb. 8. 10.
 'em by Grace *irresistibly* as to Corruption, but
 with an Experience of *Freeness* and *Spon-*
taneousness

- aneousness* in the Faculty, under the Operation of Grace; and thereby discharg'd of *Sin*, so as to have no more *Dominion* over it, to hold it in Bondage to the * *Law*, and to any Work or Act as a *Legal* Piece of Service. So long as you are *Offer-Men*, you are not able *Ministers of the New Testament*. Your Proposals are *Legal* in the Form, tho' you think them *Evangelical* in the Matter. Whereas you should be Ministers *not of the Letter, but of the Spirit*: For the Letter *kill-eth* (and you may see in the Instance before what a *Killing* stroke your Offer carries with it to the New born) *but the Spirit giveth Life*. Offers run on more in the Form of *Ministration*, which is called the *Ministration of Death* [Do this and live, neglect this and die]: *Accept* of Christ and be saved, *refuse* Christ and *perish*. This is all now but || *Legal*; for take a Man thoroughly convinc'd of *Sin* and *moral Impotency* that sits under this, and there's not one Word of *Good News* in it to his Soul. Where then is your *Evangelical* Offer? How have you shut out the *Ministration of the Spirit*? And by the meer shifts of your Proposal turn'd from the Gospel, into the very *Ministration* that's call'd the *Ministration of Condemnation*? What is an Offer of Grace to a * *Saint* under Trouble, then pray what is it to a *Sinner* under Terror, in one that never saw his Interest? The Gospel shews a Sinner as in a || *Glass*, that all his Bolts are taken off, and under the Gospel he feels how he goes out *Free*. But your Offer is a meer *Legal Bar* in the way against him. And then in this exalting of the *Spirit's* Work, 4. We must Preach the Gospel *Substantially*: But Offers are || *Noise*, and quite empty of the Benefit. And is this
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- Verse 6. Whereas you should be Ministers *not of the Letter, but of the Spirit*: For the Letter *kill-eth* (and you may see in the Instance before what a *Killing* stroke your Offer carries with it to the New born) *but the Spirit giveth Life*. Offers run on more in the Form of *Ministration*, which is called the *Ministration of Death* [Do this and live, neglect this and die]: *Accept* of Christ and be saved, *refuse* Christ and *perish*. This is all now but || *Legal*; for take a Man thoroughly convinc'd of *Sin* and *moral Impotency* that sits under this, and there's not one Word of *Good News* in it to his Soul. Where then is your *Evangelical* Offer? How have you shut out the *Ministration of the Spirit*? And by the meer shifts of your Proposal turn'd from the Gospel, into the very *Ministration* that's call'd the *Ministration of Condemnation*? What is an Offer of Grace to a * *Saint* under Trouble, then pray what is it to a *Sinner* under Terror, in one that never saw his Interest? The Gospel shews a Sinner as in a || *Glass*, that all his Bolts are taken off, and under the Gospel he feels how he goes out *Free*. But your Offer is a meer *Legal Bar* in the way against him. And then in this exalting of the *Spirit's* Work, 4. We must Preach the Gospel *Substantially*: But Offers are || *Noise*, and quite empty of the Benefit. And is this
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- Verse 8. Whereas you should be Ministers *not of the Letter, but of the Spirit*: For the Letter *kill-eth* (and you may see in the Instance before what a *Killing* stroke your Offer carries with it to the New born) *but the Spirit giveth Life*. Offers run on more in the Form of *Ministration*, which is called the *Ministration of Death* [Do this and live, neglect this and die]: *Accept* of Christ and be saved, *refuse* Christ and *perish*. This is all now but || *Legal*; for take a Man thoroughly convinc'd of *Sin* and *moral Impotency* that sits under this, and there's not one Word of *Good News* in it to his Soul. Where then is your *Evangelical* Offer? How have you shut out the *Ministration of the Spirit*? And by the meer shifts of your Proposal turn'd from the Gospel, into the very *Ministration* that's call'd the *Ministration of Condemnation*? What is an Offer of Grace to a * *Saint* under Trouble, then pray what is it to a *Sinner* under Terror, in one that never saw his Interest? The Gospel shews a Sinner as in a || *Glass*, that all his Bolts are taken off, and under the Gospel he feels how he goes out *Free*. But your Offer is a meer *Legal Bar* in the way against him. And then in this exalting of the *Spirit's* Work, 4. We must Preach the Gospel *Substantially*: But Offers are || *Noise*, and quite empty of the Benefit. And is this
- Verse 9. Whereas you should be Ministers *not of the Letter, but of the Spirit*: For the Letter *kill-eth* (and you may see in the Instance before what a *Killing* stroke your Offer carries with it to the New born) *but the Spirit giveth Life*. Offers run on more in the Form of *Ministration*, which is called the *Ministration of Death* [Do this and live, neglect this and die]: *Accept* of Christ and be saved, *refuse* Christ and *perish*. This is all now but || *Legal*; for take a Man thoroughly convinc'd of *Sin* and *moral Impotency* that sits under this, and there's not one Word of *Good News* in it to his Soul. Where then is your *Evangelical* Offer? How have you shut out the *Ministration of the Spirit*? And by the meer shifts of your Proposal turn'd from the Gospel, into the very *Ministration* that's call'd the *Ministration of Condemnation*? What is an Offer of Grace to a * *Saint* under Trouble, then pray what is it to a *Sinner* under Terror, in one that never saw his Interest? The Gospel shews a Sinner as in a || *Glass*, that all his Bolts are taken off, and under the Gospel he feels how he goes out *Free*. But your Offer is a meer *Legal Bar* in the way against him. And then in this exalting of the *Spirit's* Work, 4. We must Preach the Gospel *Substantially*: But Offers are || *Noise*, and quite empty of the Benefit. And is this
- * Psa. 51. 12. to a * *Saint* under Trouble, then pray what is it to a *Sinner* under Terror, in one that never saw his Interest? The Gospel shews a Sinner as in a || *Glass*, that all his Bolts are taken off, and under the Gospel he feels how he goes out *Free*. But your Offer is a meer *Legal Bar* in the way against him. And then in this exalting of the *Spirit's* Work, 4. We must Preach the Gospel *Substantially*: But Offers are || *Noise*, and quite empty of the Benefit. And is this
- || 2 Cor. 3. 18. a Sinner as in a || *Glass*, that all his Bolts are taken off, and under the Gospel he feels how he goes out *Free*. But your Offer is a meer *Legal Bar* in the way against him. And then in this exalting of the *Spirit's* Work, 4. We must Preach the Gospel *Substantially*: But Offers are || *Noise*, and quite empty of the Benefit. And is this
- || Lam. 2. 7. last part. Substantially: But Offers are || *Noise*, and quite empty of the Benefit. And is this

Good News? Then you may be ashamed of your Free Offers. Sinners do want to receive of Christ's Fulness by Conveyance, and you starve 'em with * Tenders that propose Acceptance. You run upon External Signs; where's the Advancement of Operations in God's Internal Grace? How hard is it to distinguish between the Children and the Dogs under your Common Offer! And indeed, when I consider that Men will extend the Noisy Offer, and the Empty Part of Preaching to all within the Sound, it makes me confess a Bone is enough to reach forth unto a Dog. But it's pity the Children were not under a Substantial * Distribution of the Gift of God; because unto These he hath given his Flesh to be Meat indeed. We must in exalting the Spirit's Work be found to Preach the Gospel closely to its own Points. But Offers are wide and wandering. Being wholly destitute of the Spirit's Guidance, they wander into Blind Paths. Besides, they wander so far towards all Souls, as they never effectually reach any Lost Sheep. They use a Man's Thoughts to roam up and down so loosely upon every Body, that the Heart is kept close upon no Body to gain 'em. Whereas if God the Spirit teacheth Me to Preach home to the Case of * one, the Lord may thereby reach the Case of many Individuals, with the same Efficacy of Power. The Preacher doth not keep close to the Foundation of God, when he preacheth his Offers. He doth not lie close to Election in the Building. No, he wanders. Nor is the Offer fixed indeed to be laid upon the Foundation, 'tis such Wood, Hay and Stubble, as appears in the next Particular. 6. We must in exalting the Spirit's Work Preach the Gospel Faithfully.

But

John 1. 16.

* Jam. 2. 16.

|| 2 Pet. 2. 22.

with

Phil. 3. 2.

* Luke 12. 42.

John 6. 55.

* Psa. 143. 10.

with

Psa. 73. 24.

|| Psa. 119. 176.

* Prov. 27. 19.

2 Tim. 2. 19.

1 Cor. 3. 12.

- ¶ Job 6. 15. But ¶ Offers are *Deceitful*. They speak much from the Minister's Lips, but they perform nothing in the Sinner's Life. Offers could not help Paul [after] Conversion: For the
 Rom. 7. 19. Good that I would, says he, I do not; but the Evil which I would not, that I do: How then can Offers help a Sinner [into] Conversion? It was more Communication of the Spirit which Paul looked for. He found no
 * 1 Cor. 10. 33. Relief by * *Proposals*. How then do we think that Poor Sinners should be relieved and brought to Christ by 'em? The ¶ Offer-
 ¶ Esther 5. 2. Men pretend to reach out the Golden Sceptre to a poor Sinner, but they reach out nothing less. For it's an Act of the King, not an Act of the Ministers to do so. This is done by God Himself, thro' JEHOVAH our Righteousness, and by JEHOVAH the Spirit, not by God's Servants. So that it's
 * 2 Cor. 4. 2. *deceitful* to put these * Offers in the Place of God's Operations of his Grace. Besides coming to the Golden Sceptre in that Act of Esther's, is no fit Parallel to resemble
 ¶ Jer. 59. 13. this Case of ¶ *Proposing Christ to Sinners*, who have not so much as the Life of Grace to move, nor the Light of Grace to discern, nor indeed any Eye of Faith to behold their Marriage-Relation, as Esther saw
 * Esther 2. 17. to * *Ahasuerus*, and so to come unto Christ seeing. Once more, they propose what
 ¶ Eph. 1. 11. never ¶ *Decreed* of God, and what was never intended to be given from above. 7. We must in exalting the Spirit's Work preach
 ¶ Job 26. 2. the Gospel *Powerfully*. But ¶ Offers are weak and *Impotent*. They are no strengthening of the Soul: And is this Good News? Where then be your Grace-Offer and Evangelical Offers? A Poor Sinner is never the better for your *Impotent Remedies*; he must have
 Rom. 1. 16. the Power of God unto Salvation. Offers are

not so, because they can never close with the Man, except the Man first close with the Offer. And indeed when he doth close with the * Offer, it's but a Natural Close, a Rational Choice, and the * Offer clos'd with being no more than Letter, Doctrine, Form, it can neither strengthen nor supply him. The Man is but where he [was], and what he was, as to his Condition, only you have brought him to change his || Opi- || Hos. 7. 16.
 nion. He is of another Judgment, but he is the same Creature that ever he was. Now what mighty Thing have your || Proposals || Job 26. 4.
 done, or been own'd in towards the Conversion of this Man, who is a Man still to be converted to the Christ of God in Gift and * Power, tho' he be already converted * Jer. 31. 19.
 to the Christ in Form and Offer? For this is certain, consistently with an Impotency to Salvation, that if the Offer takes with some in the Gall of Bitterness, and Bond of Iniquity, to let in some Notion of Christ into the Soul by a Rational Eye (there being something in Christ fitted to the Reasonable Nature) yet that Soul still || rebels ; but || Jam. 4. 6.
 when he is let in by a renewed Eye, the Soul otherwise receives him with * Desire, * Psa. 73. 25.
 even as he is fitted to God's Glory, and to our Wants above Reason. Luke 2. 25.

18. The Eighteenth Resolution of the Question. Do you still ask, How must we Preach the Gospel, if we do not || offer the Gos- || Isa. 58. 2.
 pel? Or, How must we Preach Christ, if we do not offer him? I answer, we must Preach the Gospel so as Christ may see in it of the Travail of his Soul and be satisfy'd. Men Isa. 53. 1-7
 that deceive with an Offer-shew, do therein drop the Gospel-Satisfaction, and seem to forget what they profess, and have undertaken to Preach, even Christ and Him Crucify'd. i Cor. 2. 2.

- cify'd. For as upon the *Cross* there was a Pouring out of his Blood, so in our *Preaching* of the *Cross*; we must Preach the certain * *Communication* of it to the Soul, and that *Communication* works Acceptance, works Consideration, worketh Recollection : And we must not tell a Soul; here you may have it if you'll accept it. Doth Christ see of the *Travel* of his Soul thus? No. Nor by this
- * Rev. 1. 5. with
1 Pet. 1. 2. || Ezek. 37. 10. || Offer-Way is he like to be || satisfy'd in the Fruits of Preaching. And I am abundantly persuaded, that because Men Preach up the * *Fruitfulness* of the Blood of Christ so little, as that he shall see of the *Travel* of his Soul and be satisfied, &c. Therefore the Lord in his || Justice doth no more honour those Individual Instruments with Seals of their Ministry : And from his Justice towards them in this Matter they find so little Success. His Justice, I say, is the immediate Cause of executing the Decree, because Ministers in the *Preaching* Part have * left God, and have refus'd to exalt his Grace to the utmost. They exchange Preaching into Proposing, and Opening of Christ into || Offering of Christ : And so God's Justice executes his wise Decree in their Unprofitable Ministry : Though yet it was his * *Sovereignty* which fix'd the Decree, and Originally appointed that their Ministry should be left so Fruitless.
- * Zech. 9. 11.
Isa. 53. 11. || Jer. 23. 22. with
Num. 20. 25, 26. * 2 Chron. 24. 20. || Exod. 18. 23. * Psa. 33. 11. with
Job 23. 13. and
2 Sam. 15. 26.

19. The Nineteenth Resolution of the Question. We should Preach the Gospel so as Satan doth not; cannot Preach in his Temptations and Allurements. That is; we should exalt what has from God an || Irresistible Influence to over-power our Corruptions, and free our Wills of Slavery and Bondage to Sin ; whereas || Satan can work so in none towards the conceiving of Lust and bringing forth
- || Ezek. 36. 26.
|| Jam. 4. 7.

forth of [Sin]. Offers are Satan's way of
Pleasure, Profit and Worldly * Friendship to * Jam. 4. 4:
[damn] the Non-Elect. Therefore they
can be none of God's Way in [saving] the
Elect, though you sugar the Lure with the
Name of || Gospel-Offers. No, no, God car- || 1 King. 14. 2.
ries on all by Gospel-Operations. Offers and
Proposals, I say, of Temptation [are] Sa-
tan's Way to || damn Sinners: Therefore || Rev. 20. 10.
Offers and Proposals of Truth are [none]
of God's Way to save the Elect among Sin-
ners. And as God in using of Truth will
not take the || Devil's Way in using a Temp- || 2 Tim. 2. 26.
tation, so the Devil shall not, cannot take
* God's Way to approach the Heart. * Eph. 2. 10.

20. *The Twentieth and Last Resolution of
the Question.* We must Preach the Gospel
with a Humble Confidence and a Holy Cau-
tionary Fear, that we do not lean with too
much Stress upon the || Creature, but ex- || Prov. 3. 5.
press the Whole of our * Confidence, as to * Psa. 27. 1.
the Success of our Preaching, in the Lord
alone. But Offers are Presumptuous: They
rob a Property of the Gospel of Christ,
and that is *Freeness*, to clothe it self and
vaunt it self, and pretend to be the || Free * 1 Cor. 13. 4.
Offer. Again, they usurp Christ's Prero- || Isa. 61. 8.
gative, whilst at all Adventures Offers say
to dead *Lazarus*, Come forth, John 11. 43.
We have no *Miracle-Rule* in the Word,
immediately to say this to any, except we
believe it shall be done. Our Work is * Mat. 21. 21,
absolutely to sow the Seed of Good Do-
ctrine, and leave it in * Christ's Hands, to * Mat. 20. 15.
bring up in Christ's Time. And then fur-
ther, it's a Presumptuous Thing to make
alterations of an Ordinance into an || Offer. || Isa. 24. 5.
This is to turn God's Institution into Man's
Invention. His Ordinance and Institution
Preaching Salvation by Jesus Christ alone;
R. Their

- * Ezek. 13. 6. *Their* * Invention is a Proposal for Acceptance. His is Gift, Their's is but || Tender
- || Verse 8. His *Effectual*, Their's alter'd into a * weak Device that can effect nothing. This now is *Presumption* to propose a less Means of Conversion to *Sinners*, than what would become effectual to Edification and Increase of Faith in *Saints*. For Saints stand, grow
- || 1 Chron. 14. 16. and increase, and Sin is || trodden down, by Power and not *Proposals*. Saints are acted by one that's able to keep them from Falling
- Jude 24. Then how *Presumptuous* is it to imagine Sinners are converted by *Proposal* of the Means of Grace? The *Spirit* of the Lord Jesus Christ is of *Power* to establish *Saints* according to the Institution of *Preaching*
- Rom. 16. 25. *Jesus Christ* according to the Revelation of the *Mystery*, which was kept secret since the World began. What a vain *Presumption* is it then to go and offer Christ to [Sinners], and think God will bless this || *confident Way* to convert them! *Saints* have to do with
- || 2 Kings 18. 19. Christ as he is able to do exceeding abundantly above all that they ask or think, according to the *Power* that worketh in them. How can Sinners then be converted to Christ by *Offers*, which God hath no where revealed to be the *Means* of putting forth this *Power*
- || Eph. 3. 20. God upon them? *Saints* are kept by the *Power* of God through Faith unto Salvation. How can Sinners then be expected to be brought to God by *Proposals* of *Power*, without great *Presumption* in substituting such * *Offers* in the room of God's *Operations* of his Grace
- * Mic. 2. 4. And so much in Answer to the Question

CHAP. IX.

Some Texts of Scripture that are [evidently] mis-apply'd to uphold Offer-Preaching, set right to confute the Offer-Way.

IV.

THE First Text mistaken is Rev. 22. 17. *And the Spirit and the Bride say, come. And let him that heareth, say, come. And whosoever will let him come, and take of the Water of Life freely*: This Text is of another Tendency than that in John 7. 37. which I have opened in my last Book at Pages 268, 269. *Let him that is athirst, come. Athirst for what? It's plain 'tis for the pure * River of * Ezek. 47. 1; the Water of Life, clear as Chrystal, proceeding out of the Throne of God and of the Lamb, Verse 1. athirst when? Why, it's also plain, it's when that pure River of the Water of Life, runs. Nothing is said of it [now] distinctly; as to make the Children of God set in Opposition to the || Dogs, &c. Ver. || Psa. 59. 14;) to thirst for it. No. Men now drink under Sermons, and are almost every where satisfied with mingled Streams. But when the Day spoken of in this Rev. 22. is come, it will be otherwise. Then Men will see all the Grace, the Sermons and Water they have along had, will be nothing to satisfy thirst. And the Reason is, they will know the new * Jerusalem-Glory is come, all old * Rev. 21. 2; things and Mixtures are pass'd away, and hold all Things are become New: And emi- Rev. 21. 5; nally this same pure River of the Water*

- of Life in the Paradise of God is new. For the Church of God upon Earth being in her new *Jerusalem*-Glory, never had such pure and || *Unmixed Waters* before, as she will see running from the *Throne of God* and of the *Lamb*, at that Day. The Waters that now make Glad the City of our God have some Mixtures of our [own] in 'em, and the * River is not yet seen that's to be as clear as *Chrystal*. John was here shewn such a pure River as had never yet flowed: Not in the Days of the *Apostles* themselves.
- || 1 Cor. 3. 18. It's therefore no || *Offer of Grace* in our Sermons to Sinners to *believe* on Jesus Christ. But it's an Invitation of the *Glorious Church* at latter Day to the Members of the *Gracious Church*; and so is spoken of *Glorified Saints* joining with the Holy Ghost to invite *Believers* to come and drink of the new *Jerusalem*-Waters they thirst after which then will be in the *Land of Promise* but now are not, set abroach. The *Arguments* for this Interpretation are these that follow. 1. The Tree of Life, *Ver. 2.* shew us, that it must be in the *midst of the Paradise of God*, as *Rev. 2. 7.* is a Parallel Text that clears it. This Paradise can be no other than New *Adam's Paradise*, in the * *purified Land of Promise*, given to Christ's Seed for an || *Everlasting Possession*, where the Church will be * *brought to Christ and Married* to him, as *Eve* was brought to *Adam* and joyn'd to him in * *Marriage*, which was done in old *Adam's Paradise*, a Type and Shadow thereof. The Elect of God have their *Death* there, by eating the *Fruit of the Tree of Knowledge of Good and Evil*; But they have Life and Immortality in their Bodies from Christ, in his other Paradise limited to the *Glorious Church* for a *Thousand Years*.
- || Zeph. 3. 9.
- Psa. 48. 6.
- * Psa. 65. 9.
- Heb. 11. 9.
- * Ezek. 39. v. 12. to v. 16.
- || Gen. 17. 8.
- * Mat. 24. 31.
- * Gen. 2. 22.
- Gen. 3. 6. with
- Gen. 2. 9.

on Earth, as well as they had Life in their Souls and Immortality from Christ, when their Souls departed from their Bodies, and went to Christ to be prepar'd for the Bride's Dressing, and * *making her self ready* against * Rev. 19. 7. this Time. 2. The Thirsting for this pure River of the Water of Life, is in a Day when *there shall be* || *no more Curse*, Verse 3. || Zech. 14. 11. The Spirit and the Bride (then) don't say * *yet*, when Ministers do offer Christ to * Isa. 11. 13. sinners. 3. It's when risen Saints in their Bodies shall * *see his Face, and his Name in* * 1 John 3. 2, their Fore-heads, Verse 4. Then these Saints shall make the Invitation to the eminent Thirsters among their younger Brethren : || Rev. 21. 6: For these Gracious Thirsters are the * *Chil-* * Psal. 45. 16, *ren* of that Glorious Church in the Land of Promise, over whom she shall then have power to *make them Princes in all the Earth*. It's when there shall be || *no Night* in || Isa. 60. 1. this Land of Promise, where the Jews dwelt once at Night, and their Souls had *desir'd* *light in the Night*. And when there shall be Isa. 26. 9. *Candle, no Light of the Sun; but the Lamb*, the * Body of the Lord God in the * Isa. 24. 23. *flesh of Jesus, shall be the Light thereof*, Verse 5. 5. It is at a Time when the Lord of the Holy Prophets sends his Angels to *show unto his Servants the Things, which, un-* Mark 13. 27. *der Their Ministry in gathering the Bodies* the Elect from the four Winds, must shortly be done, Verse 6. So that it is when he *cometh in the Clouds, and every Eye shall see* Rev. 1. 7. m. 6. It is at a Time when the Lord comes with this clear Water, and the Fruits of the Tree of Life together, as the Re- vards of the risen || Saints, which he brings || Zech. 14. 5. with him for his Thousand Year's Kingdom, Verse 12. The * Thirst and Invitation to * Song 8. 14. the Waters is plainly spoken of to be in

the *same* Glorious Day, when the *Contexture* of the Chapter is made good: For then it is they do Gloriously, upon the gathering of them by the Angels, * *enter more abundantly*, even with their Bodies, *through the* || *Gates into this City* that must stand as long as the World endures, *Ver. 14. 7.* It is at a Time too when all the *Wicked* that rise to everlasting Shame and Contempt are [without] this Glorious Palace, in some Dreadful Neighbourhood thereunto, where the *Carcases of the Men shall be look'd upon that have sinned against God*, and made the Monumental Spectacles of Justice, in their Appearance in *Dogs, Sorcerers, Whoremongers, Murderers, Idolaters and Liars*, *Ver. 18.* Lastly, It's after Men have had a Greater Discovery of the *Person and Kingdom of Jesus Christ* in the Ministry of the Word than what is now receiv'd in the Churches. For Christ hath many Things to say to the Churches, but the Churches under the present Measure of the Spirit cannot yet bear them. Yet some Churches now to their everlasting Honour [can] bear a great deal more than others. However, a great Deal of Light which shall be receiv'd about the Kingdom of Christ will be first relinquish'd and neglected, as it hath been with other Truths, and lo, then he appears the Second Time without Sin unto Salvation. And then comes the Invitation when the Church compleatly made the *Bride*, and fitted joyn with the *Holy Spirit*, and to say, *come*. But is the Church got to this Glorious Pitch and Height yet? Is the *New Jerusalem* come down from Heaven? For as *Rev. 21.* describes her State and Structure, so *Rev. 22.* sets forth her Entertainment and Concealment for the younger Brethren. Do *Ministers*

that now tell Sinners from *Matth. 11. 28.*
 they must come to Christ weary and heavy laden, believe the Church will be thus in her Old Clothes, with Dust and worldly Business, and bear Burdens upon her * *Wedding-Day ?* * *Rev. 19. 7.*
 No, no, Jesus Christ's Bride when she says, come, will not be up to the Ears in Muck, nor cumbered, as she is now, with much serving. *Luke 10. 40.*
 For Burdens, Toil, Trade, worldly Business, such as is spoken of *Matth. 11. 28.*
 that where she is most Spiritual makes her less weary of the Toil, will all be || ended || *Isa. 61. 5.*
 (which is a Part of Adam's Curse) and with *Isa. 57. 2.*
 shall be no more, when her Lord is come
 to take her home into this Nuptial Joy, and Marriage-Glory of his Kingdom ! It's plain
 then to me, that this *Rev. 22. 17.* is no
 more a Proof of the * *Offers of Grace to* * *Job 15. 3.*
 Sinners, as Men now make use of it, than
Gen. 1. 1. is a Proof that any of us in the
 Ministry have been brought up at the Feet of *AAs 22. 2.*
Samaliel.

2. From hence Men run to a second Text mistaken, through a Fault in the Margin of some of their Bibles, as a Parallel to this. The Place is *Isa. 55. 1.* Ho, every one that thirsteth, come ye to the Waters, &c. This Text hath an Objection rais'd upon it, that Offers and Proposals of Grace are here || *Ezek. 13. 9.*
 made to Sinners. But the Answer is, it's a with
 Mistake. No Offers and Proposals are here *Jer. 17. 13.*
 meant. It appears by a plain * Interpretation * *AAs 28. 23.*
 The whole Text will fall under Two
 branches of Matter, according to the distinct Time and Way of revealing a Divine Message. 1. A Prophecy, and so it concern'd *Isaiah's* Time, and is lodg'd as a Prophecy upon Record, throughout the Remainder of the Old Testament-Dispensation, till Christ came. 2. An * Accomplishment * *John 7. 37.*

- ment of the Prophecy in waiting upon Gospel-Means, by Christ's coming into the Ministry of the Gospel in *Person*, and his continuing to be with Gospel-Ministers by the
- * Mat. 28. 20. *Holy Ghost*, to the * *End of the World*. Now in the Accomplishment, *Three Things* more are to be considered, which take in the whole *Meaning* of the Text; and all are evidently against that Exposition which labours to carry the Place by || *Offers* and *Proposals*. For I look upon this to be a full Text that *disproves* them. The *First* Thing is [Proclamation], *Ho, every one that* || *thirsteth*. The *Second* Thing is [Invitation], *Come ye to the Waters, and he that hath no Money; Come ye, buy and eat; yea, Come buy Wine and Milk without Money, and without Price*. The *Third* Thing is [Ministration] of the Commodities, or * *selling* them to the several Buyers *without Money and without Price*. Now there is not one of these Things can be an *Offer* of Grace. For, 1. The *Proclamation* of Grace can be no Offer, because that's but a Voice that || *cries* and declares the Will of the Superior, by a Person in Authority under him. So *John the Baptist* || *cry'd or proclaim'd* the Ministry of Christ, by giving Notice that he was to come *after* him into the Wilderness. 2. The *Invitation* can be no Offer: For an Invitation is of Persons that are * *absent* from the Entertainment, and spoken to in order to a Future Treating 'em with Provisions got ready in *another* Place; yea, Provisions || *kill'd and prepar'd* to entertain them: For it is not only come to the *Waters*, but buy and eat. The Invitation of them to the * *Gospel-Treat* is not to entertain them || *where invited*, but *elsewhere*. Of this Nature is that *common* Invitation to the
- || Psa. 35. 1.
- || John 4. 14.
- * 1 Pet. 4. 10.
11.
- || Isa. 40. 3.
- || Luke 3. 4.
- * Mat. 22. 3.
- || Verse 4.
- * Luke 14. 17.
- || Verse 23.

the Preaching of the Gospel, when * Notice * Joel 2. 16.
 is given that the Gospel will be Preach'd
 at such a Time and in such a Place, to which
 any that are || *Desirous* may repair and find || Isa. 26. 9.
 the Means freely. The Invitation-Part is
 plainly, that They who are scattered a-
 bout in Places, either where Jesus Christ
 never * met with their Souls, or that want * Luke 19. 10:
 still to meet with || *Fresh Entertainment* of || 1 Pet. 2. 3, 4.
 his Love, would come *locally* to the Place
 where Christ is to be found * *occasionally*, * Song 1. 7.
 and come *often* to the Place where he
 || *dwells* constantly, *after present Refreshment* || Psa. 132. 14.
 in the Means and Ordinances of his own
 Appointment. These Means and Ordinan-
 ces are *Gospel-Doctrine* and the *Communicati-*
ons of Spiritual Life, all which are set forth
 by *Waters, Wine and Milk*. Men comply
 then with the Invitation, and are come to
 the *Waters*, when of absent *from* the Means
 they are come *unto* the Means. Whereas
 an Offer can be no Invitation. An Offer
 (where Offers take Place) is where the
 Person is *come*, and spoken with upon the
 Spot. But an Invitation is by a Message
 sent forth where Christ in the Gospel is
absent, or a Call to go where he is not yet
 Present. 3. There's a *Ministration* must be
 understood to be in this Text beyond the
 Invitation. For when Sinners are come to
 the *Waters*, and are present at them as the
Means of Grace, are they still to be * in- * 1 Cor. 10.
 vited to the Means of Grace, or to be en- 15.
 tertain'd with the Means of Grace? Our
 Work now when they are *come together* is
 to open the Mysteries of Salvation, and set
 these living Waters *abroach*. Proclamation
 and Invitation now have found out the
Thirsty, and the *Thirsty* are *come*. What
 's now for that Time? D'u Minister the
 Pro-

Invitation sup-
 poses a Local
 Distance of
 Guests. Men
 Present cannot
 be called to
 come, tho' they
 may be call'd
 to buy.

Deut. 32. 6.
Luke 16. 8.

* Hos. 12. 10.
latter part.

* 1 John 1. 3.

|| Gal. 1. 11, 12.

Mat. 12. 34.

John 7. 38.

* Isa. 66. 11.
with

1 Pet. 2. 2.

Provisions as Jesus Christ has order'd you ? Or d'u stand only, and still *invite* ? Oh Foolish Generation ! *Ob ! Foolish People and unwise ! The Children of this World are wiser in their Generation than the Children of Light.* For when Men are Thirsty and ready to perish for *Drink*, and they are invited where it *is*, and stand round the *Vessel*, doth the Drawer instead of *Broaching* the Vessel and giving to every one Drink, stand impertinently and invite 'em to this Vessel of Liquor to which they are come *already* ? No, he * *Ministers*, he draws it out, he gives it round the Company. So should we when we Preach the Gospel, *minister* it, not [offer] it. For the Ministration can be no *Offer*. Because a Ministration is the Lord's *Communication* of the Benefit by his Servant, his *Conveyance* of the Grace by the Minister he employs and blesteth. For the *Ordinances* of Christ are these Vessels of Water ; so *Scriptures* are Vessels of this Water, *Promises* are Vessels of Water, Wine and Milk ; so are * *Experiences* of God's Ministers Themselves who have believed, and they should || *tell* their Experiences in the Pulpit, because they have *believed*: That *out of the Abundance of the Heart the Mouth may speak*, and *out of their Belly may flow Rivers of Living Water*. All these should be set *abroach*, that Souls who are come to *drink* may be *refresh'd* with the *Waters*, the *Wine* and *Milk* of the Gospel. Milk is drawn out of the *Breasts*, the Mother feels it before she parts with it to the Infant. So the *Church* of Christ that gives her * *Breasts* to poor Sinners, and to young Converts by the *Ministers* of Christ, must have Ministers that can speak from *Experience*, and these Ministers of Christ in the Churches

Churches must * impart their Experiences * Rom. 1. 11.
 by setting *inward* Truths abroad, that poor
 Sinners may see how God's *Word* and his
Work meets. Our Ministration must lie in
 broaching *Scriptures*, pouring forth the *Li-*
quor of *Life* from them, and Preaching the
Grace of God so freely, that we should give
 the * *Cup* into every *Thirsty* Man's Hand. * Psa. 78. 15.
 For the *Hand* and the *Thirst* do radically
 go together. For the Hand I am speaking
 of is the new Creature's *Faith* formed by
 the *Holy Ghost*. We should not || *Offer* Christ, || Psa. 36. 8.
 thinking under the Offer he *will* work
Grace; but we should *minister* Christ, know-
 ing by what we feel in our Ministry upon
 our own Souls, that the Hand is form'd
 and prepar'd of the Holy Ghost, and that
 he *doth* work *Grace*. And therefore let us
 put the *Cup*, the *Water*, the *Wine* and
Milk into the * *Hand of Faith* created. And * 2 Cor. 6. 11.
 here tell the Elect round, it's for *Thee*, for
Thee and *Thee*! For the *Thirsty* make Com-
 plaints; you hear their Cries and their
 Calls, and may *know* their *Election of God*. 1 Thess. 1. 4.
 I shall only further Note that this Text
Isa. 55. 1. is a *Restrained* Invitation of the
Grace of God to the *whosoever* that thirst
 by *Grace for Grace*. But || *Offers* are made || Isa. 24. 14.
 to Men, whether they thirst or thirst not:
 Otherwise, what means the *Indiscriminati-*
on of them to all within the Sound? Now
 if Souls do thirst, *give* them Drink, don't
offer 'em Drink. And if they *don't* thirst,
 why d'u * *offer* them the *Waters*? What tho' * Mat. 15. 26.
 Good, Great and Learned Mr. *Obadiah Sedg-*
wick upon this Text speaks so much in the
 Language of || *Offers*? He hath not attempt- || 2 Pet. 1. 12.
 ed to give one Word of *Proof* for Offers in
 all his Treatise of the *Fountain Open'd* upon
 this Text. And plainly it makes nothing
 for

for them. How then can Men confound the Offer with the Invitation! Why, *thy Silver is become Dross, thy Wine mix'd with Water.*

Isa. 1. 22.

3. The Third Text is 2 Cor. 5. 20. *Now then we are Ambassadors for Christ, as tho' God did beseech you by us; we pray you in Christ's stead, be ye reconcil'd to God.* 'Tis plain by the first Verse of the next Chapter, how We are to understand this, and by this Text how we must understand that same, 2 Cor. 6. 1. *We then as Workers together* (not Workers together with Him, as is corruptly added to the Original: But

2 Cor. 1. 1.

Workers together, i. e. I || Paul with Timothy and Timothy with Paul) beseech you also, that ye receive not the Grace of God in vain. 'Tis plainly meant that we honour not Christ's

* Isa. 9. 6, 7.

*Blood, if we despise his * Sceptre.* We expose the Gospel in its Doctrine to Grievous Reproaches, making many to question Whether we have the Truth of Faith, if we are not reconcil'd to God in the Points of

Mat. 7. 16.

Church-Government. The Text 2 Cor. 5. 20: speaketh evidently of the *New Creature's*

* Isa. 33. 22.

*Act, in reference to Christ as * King in his own Throne at Zion, and to be the Absolute Master of Church-Government and Gospel-Holiness, and Good Orders in his House, which (it's known) the Corinthians, when Paul wrote to 'em, needed enough. To be reconcil'd to God in the Matter of Christ's Government is effected by God's Grace through Christ's Blood; as he is the High-Priest for ever, who hath once made Atonement by it, and always pleads the Vertue of it. And as this can never be disprov'd, so [nothing else] that's Substantial can be prov'd out of these Texts. There is a great deal of Christ fitted to Believers*

Psal. 110. 4.

as Christ is. * *King*, upon the Foundation of * *Psal. 21. 1.*
 his being *Priest*: And this in the true *Or-*
der of the Gospel, which many Believers
 may not be reconcil'd to presently, who
 yet at bottom may have a true Work of
 Grace. Now *Faith* and *Order* must not be
 || parted, and if Souls are under the *Blood* || *John 16. 8.*
 of Christ, and yet do not honour the *Scep-*
tre, we must speak to these as *new born*, af-
 ter another manner than we must speak to
 such Sinners as are *not begotten by his Blood*,
 and with the Apostle must say to *Saints*, be
 you reconcil'd to Christ. But how to Christ?
 To Christ as * *Lord*, as well as reconcil'd * *Psal. 45. 11.*
 to Christ as *Priest*. Hence the Ministers,
Paul and *Timothy*, are not here consider'd
 as dealing in the Message of the *Blood* to
 Sinners who were not at all converted;
 for that had been effected, and the End
 was answer'd; They were || *Saints* in Co- || *1 Cor. 6. 1.*
 rinth under the Sprinklings of that Blood with
 by *Jehovah* the Spirit: But those Ministers *1 Cor. 16. 1.*
 are considered as Dealing in the Message
 of the *Sceptre*, and so are pleading for
Church-Order among the *Saints*, which they
 were not so reconcil'd in to God from their
 very Hearts, by embracing it, as they were
 reconcil'd to God in *Gospel-Faith* and *Gos-*
pel-Gifts: Whence They (*Paul* and *Tim-*
othy) are call'd *Ambassadors*, as coming from
 Christ their *King* with his Positive Orders;
 how he would have Things through the
 External Parts of Profession, *Worship* and
 Ordinances among the *Saints*, better man-
 ag'd in his Kingdom. And what is all this
 to the * *Offers of Grace to Sinners*? The * *2 Tim. 4. 2.*
 Words of the Apostle are spoken as a *Part*
 of the Epistle, and that under the same
 Style as it was in the Salutation directed.
 But the Style of Salutation was not unto
 Sinners:

Sinners : It was unto the [Church] of God at *Corinth* with all the *Saints* in all *Achaia*, 2 Cor. 1. 1. Now he continues to speak of these *Saints*, and of these *Church-Members* still as a || *New Creation*, and so puts in Himself and *Timothy*, and these *Saints*, and lays all together in an *US*. All Things are of * God, who hath reconciled us to Himself by *Jesus Christ*, 2 Cor. 5. 18. Where-
 || 2 Cor. 5. 17. as if this had been an || *Offer* of Grace to *Sinners*, and for their first Coming to *Christ*, it had been utterly beside the *Apostle's* *Contexture*, to run it all along thus without any Difference in the Style, as to say *US*, and yet not mean it of the *Church* of God. He hath reconciled [us]. And Verse 21. he hath made him to be *Sin* for [us]. For
 * Phil. 3. 17. he doth not say, you *Sinners*; here I * offer you *Christ*, come to *Christ*, lay hold of him, that so what God hath made *Christ*, it may be for you. The *Apostle* doth not argue thus, as
 * 2 Cor. 3. 12. some * *Non-Conformists* do to *Sinners*. How then can they think 'tis to *Sinners*? No. But positively God hath made *Christ* to be
 || Isa. 53. 10. || *Sin* for [us] and has reconciled [us] to
 with himself by *Jesus Christ*; and shall we not
 Eph. 3. 4, 5. then, as the *Saints* of God, be reconcil'd to God in his *Government* too by *Jesus Christ*? Here is the plain Force of the *Argument*.

4. The Fourth Text of Scripture is *Isa.* 27. 5. Or let him take hold of my Strength, that he may make Peace with me, and he shall make Peace with me. This also has been
 || Prov. 19. 27. brought to uphold * *Offers* of Grace. But there's no hold in it for any such Purpose, as a [Proffer.] of Grace to a *Sinner* to accept of *Christ*, and be justified. The Truth of this Text will appear by seeing more in-
 || Isa. 9. 6. to the || *Foundation* of all Peace with God,
 with and of that Peace brought in to the Soul
 Isa. 53. 5. in

in the *Strength* of God. The Words inserted in another Character, and put into the Translation of the Original have but as a Superfluous Amplification, interrupted the Text, and Troubled it. For as *or* may be chang'd into [*oh*], so *that* and *and* have nothing to do here, nor ought to have any Place in the Verse; it being spoken divisively and separately of Two Persons, not of One alone. It's spoken of a [Sinner] who wants his Peace, and the rest is spoken of [Christ] the Strength of God who * makes his Peace. And so the Words ought to be read apart, *Oh! Let him take hold of my Strength: He may make Peace with me; He shall make Peace with me.* And this Reading which makes the former Part of the Verse to be Advice to the Sinner (and the Effectual Ministry of the Gospel to him, not an Offer of Grace) as likewise the latter Part of the Verse to be a Covenant-Declaration of the Undertaking of Christ, the * Days-Man, and the Surety-Man, who in God makes up the Controversie between God and the Sinner, is exactly according to the Contexture of the Place, in what goes before and in what follows after. 1. The Sense must be carried thus, of Advice to the Sinner, in the former Part of the Verse, because it's according to the Scope of Verse the 4th. Who would set the Briars and Thorns against me in Battel? I would go thorow them, I would burn them together. *Oh! Let him take hold of my Strength.* So the Sense runs thus. Let Him (the Sinner) says God, who would set the Thorns against me in Battel, consider again, as a Reasonable Man, that I am * far above his Match, and that he'll find it ruinous to pitch upon a Resolution of siding with his Briars against me his Maker. For says God,

* Rom. 8. 1.
with
Luke 2. 14.

* Job 9. 33.

* 1 Cor. 10.
22.

I am

- Heb. 12. 29. *I am a Consuming Fire* ; I shall go through the Opposition, and shall burn up all his
- Psa. 119. 61. Thorns. Does he think *Bands of the Wicked* set against me will save him ? What's all the *Strength* he can trust to, if he takes it up of the World's Side against *Me*, and the Interest of my Right Hand ? I shall be too
- || 1 Sam. 2. 9. hard for't || *all*. Thus the Sense is plain, as I have rendred it with the Contexture of the Verse preceding. *Who would set the Briars, the Thorns, against me in Battel ? I would go through them, I would * burn them together. Oh !- Let him take hold of my Strength.*
- * 2 Sam. 23. q. d. Oh rather, let that Sinner be wiser, 6, 7. and take hold of *Christ* who is my Strength, and in Salvation is reveal'd to be the Strength of God. Let him take hold of
- Isa. 63. 1. God in *Christ* who *speaketh in Righteousness* thro' all his Pleas for Sinners, and is *mightry to save*. Then it follows *without a that*, which entangles and corrupts the Sense ; *He may make Peace* (He, my Strength, may make Peace) *with me*. It is not an *Attribute* of Strength in God spoken of, but a
- * Psa. 19. 14. * *Person* of Strength in God, a Personal Strength. Even He who is my *Christ*, says
- Psa. 89. 19. the Father, *on whom I have laid help*. This Strength of mine, says he, in the very Battel when I am fighting against Sin by my Wrath and Justice in the *Conscience* of a Sinner, is what I look at : This Engagement of my Son, who is my Strength in *Christ*, and that even as he lay under the
- || Isa. 53. 6. Legal || *Imputation* of Sin unto him, is *something* indeed, that shall stop the Out-goings of my Wrath in the Sinner's *Conscience* ; for upon the Account of this Atonement made,
- Isa. 27. 4. *Fury is not in me*. He shall make Peace by the Efficacy of his *Blood*, because by *Covenant* from Everlasting he is my *Bleeding Strength*.

Strength. He, says the Father, My Christ, the Strength of God, engag'd his Heart, as Jer. 30. 21. God-Man, to approach unto Me, and so he shall make Peace. Accordingly, he ever lives being God's Strength, to make Intercession to the uttermost for all that come unto God by Him. The Old Testament-Language was thus, *He may make Peace, he shall make Peace.* For having receiv'd a special Commandment of the Father to go and lay down his Life, he stands engag'd, says God, as Surety of the Better Covenant in my Strength that cannot lie, to do so, and confirm the Everlasting Compact: And it shall become unto all Intents and Purposes, thro' the laying down of this Life in the Greatness of my Strength, a full, a clear, and a most Effectual || Ransom in the very Face of Times: || He shall make Peace. Oh! Precious Language to stay the Heart of a mad and adventurous Sinner, and yet still in God's Eye among the Election of his Grace, while he is thinking, poor Creature, to come off in Sin, by having a Thorny World and the Briars of the earth, of his Side against God. No, Thorns and Briars of our Side will not do. And thus by going from Faith to Faith, from the Faith of Reason to the Faith of Gracious Providence, now at last in the Supernatural change, the Sinner having had a sight of armed Justice in his Conscience, and next a view of Christ * engaging that Justice for * the Sinner, the Sinner feels an Effectual grace that turns his Heart in upon this Strength: And so he is sweetly brought by an Act of * Omnipotent Grace to an Act of * Holy Believing, in taking hold of this Divine Strength in the Person of a || Crucified Jesus, and he finds the Promise of his peace sure, that this Strength hath made

S his

- * 1 Pet. 1. 2. his Peace with God in a way of * Sprinkling his Conscience feelingly, even as Christ hath made his Peace, and an Atonement with God in a Way of Justice *fæderally*. Hence it is the poor Soul now can sing that Psal. 71. 15, 16. *I will go in the Strength of the Lord God : I will make mention of thy*
- * Psa. 115. 1. Righteousness, and of thine * only. My Mouth shall shew forth thy Righteousness, and thy Salvation all the Day. Now this Interpretation of Isa. 27. 3. is the clear Gospel, free of the Arminian Muddying, and agrees with the
- || Rom. 12. 6. whole Scope and || Analogy of Faith, as well as with the Coherence of the Place : But the Translation by a *that* and an *And* hath so muddied the Stream, and Preachers still going over it one after another in the Arminian Footsteps, to uphold * Offers of Grace from it, have kept it muddy, that a Man could not see the Gospel in it, till he went up higher in the Stream nearer the Hebrew Fountain; yea, the Gospel-Fountain in Conjunction, without which by the Spirit of the Lord, the Hebrew would not do it; as is evident by the Error of the Hebrician Translator and Supervisors. From hence it hath come to pass that instead of the true Gospel in the Text, there's many a poor Sinner have thought under some Natural Conventions to clap in *Themselves* believing and repenting, as their own * Mediator between God and Them, to make Peace. And from hence likewise hath sprung that Ignorance and Common Question out of the Natural Popery and Arminianism of Men's Hearts among us, *have you made your Peace with God?* So that the Mediator is thrown off and made to stand by for a Cypher. And no wonder the [People] throw him off of their Thoughts, when the [Preachers]

so often throws him out of the *Text*. 2. The Sense must be carried thus, of a *Covenant-Declaration* of the Undertaking of Christ in the latter Part of the Verse, as I have also opened ; because it's according to the Scope of what follows in *Verse 6*. *He shall cause them that come of Jacob to take Root*. A Glorious Promise ! Now what connects this, except the foregoing *He* that [may] and [shall] make Peace ? And where shall this Promise have its *Yea and Amen* ? Shall it be in the *Creature*, or in *Jesus Christ* ? Who shall cause them that come of *Jacob* to take Root ? Is it He that *believes*, or He that's *believed on* ? Is it He who is *advis'd* in Effectual Grace to take hold of God's Strength ? Or is it not rather this * *Strength* * *Himself*, who may, who shall, God says, *make the Peace* ? Thus we see how wrongly our *Lord Christ* hath been thrown out of this *Text*. And surely it's a *just Interpretation* of a *Text* which restores *Jesus Christ* to his *own*, tho' perhaps some will not be aware of their *idle Words*, but say it is *New and Extravagant* : As they have unjustly done upon the *other Scriptures in my former Book*, not proving their Assertion.

2 Cor. 1. 20.

* Isa. 26. 4.
with
Isa. 12. 2.

Mat. 12. 36.

The *Fifth Text* of Scripture which they may be beaten out of, in their countenancing *Offers of Grace*, is what they may think will warrant 'em to hold this Point, that if Men have not *Grace offer'd* 'em, they cannot justly be condemn'd for *Unbelief*. The *Text* is, 2 *Theff.* 2. 10. *And with all Deceivableness of Unrighteousness in them that perish : Because they received not the Love of the Truth, that they might be saved*. Upon this Matter some Adventure to go without any *Distinction* so far as to say, here you see there are some that *perish* who might have

- (a) Jude 5.
with
Heb. 3. 18.
with
John 10. 25.
and
Pfal. 106. 24.
(b) Acts 19. 9.
with
John 3. 18, 19,
20.
(c) Act. 28. 24.
with
Pfal. 78. 22.
and
Verse 32.
also
Luke 20. 5.
and
Mat. 21. 32.
|| Ezek. 16. 44.

|| Psal. 106. 24.

been *saved*, if they had had a Love unto the Truth. And this they look on to be the direct Meaning of the Text: Others will make *this* to comport with it, that if an Offer of Grace be not made to a Sinner, that Sinner cannot be guilty of, nor condemn'd for *Unbelief*; as if Grace could be no otherwise (a) *affronted*, (b) *opposed* and (c) *abused*, but where it was rejected under the Offer (A Notion that hath been confuted enough in this *Treatise* already). I shall only take Notice further upon this Unhappy Notion of Their's, that it's founded in *Arminianism* dress'd up, and not in the *Holy Scriptures*. I'll make good my Assertion by this Proof out of the *Arminians* who use the like Plea; *Ubi nulla est Gratia, say they ibi Gratia contemptus locum non habere nequit. Acta & Script. Remonstrant. Circ. Artic. 4. p. 63.* that is, where no Grace is, there no Contempt of Grace can follow. The *Arminians* mean, where no Grace is *given*, where no Grace is || offer'd (for They all along in that Book I quote, do make a Gift of Grace and an Offer of Grace to be Both one) there Men can't be guilty of rejecting it. So that what the Offer-Man says [a Sinner that hath not Grace offer'd him can't be condemn'd for Unbelief], amounts to what the *Arminians* say, He that hath no Grace can *contemn* none: For be sure Unbelief is a || Contempt of Grace, and the Contempt of Grace lies in an *Unbelief* thereof. Then Unbelief is condemned because it's a sinning against the *Evidences* of what is taught about Christ. But to open this Text in the *Thessalonians*. *Because they received not the Love of the Truth that they might be saved.* Here was a Possibility (say they) of the Salvation of these Sinners that *perish'd*

perish'd, if they had accepted the * Offer of * Phil. 3. 3.
Grace, and had not refus'd the Tender of ^{with} John 3. 6.
Salvation. For Salvation at the 10th Verse
is set in Opposition to Damnation at the
12th Verse, they tell you.

But the Answer is plain, that the *saving*
(which is here spoken of) is a *Temporal* || *sa-* || A&S 2. 40.
ving ; it's to be freed of the Particular ^{with}
Plague or *Judgment* which the Apostle there *I*sa. 1. 19.
specifies. And what was that? He tells
you, the *Mystery of Iniquity's coming after the* 2. Thess. 1. 7.
working of Satan, with all Power and Signs and
lying Wonders, and with all Deceivableness of Verse 9:
Unrighteousness in them that perish. These Verse 10:
were the Agents and Factors of that *wicked*
one to be revealed, as a Punishment of the Verse 8.
Roman Empire after *Constantine's Time*, for
Men's not receiving the Love of the Truth,
or the True Glory and Mystery of the Ob-
ject of Faith. For as to *Subjective Love* in
the Faculty it's not received from *without*,
as the Love of God is, but is wrought *with-*
in and begins there. The Love of the
Truth they received not, was God's * *E-* * Jer. 31. 3:
verlasting Love ; which is the Top and
Quintessence of the Truth of Christ. The
Love of the Truth (on which Christ in the
whole Revelation of the Gospel is Love
Himself, and the Image of the Invisible God) they Col. 1. 13.
threw off and would not bear, in the Do-
ctrine of *Election* and Everlasting Settle-
ments. And yet Election is the great Ar-
ticle of God's * *Love* : And to receive *E-* * Mal. 1. 2.
lection is to receive the || *Love* of the || Rom. 9. 13:
Truth. And this very Point stedfastly be-
liev'd among 'em would have been a *Secu-*
rity of their *Other* Principles from the Com-
mon Inundation of *Popery*, which strikes
at Election, or the Love of the Truth ob-
jectively, in all Deceivableness of Unright-
eousness.

- teousness. A *Doctrinal* Principling them in the *Love* would have sav'd them from *Po- pery*, and have given them an *Insight* of the *Cheats* which concurr'd to *propagate*, and establish the *Doctrine* of this *Mystery of Ini- quity* in the * *World*. Now to be *Outward- ly* and *Temporally* sav'd from this *Deceiva- bleness of Unrighteousness*, &c. that was to run along in the *Stream of Popery*, was [a] *great Saving*, though not [the] *great Salvation*, in *Heb. 2. 3*. And that it's plain- ly meant thus, appears further, because the *Damnation* spoken of *Verse 12*. is [not] set in *Opposition* to the *Saving* at *Verse 10*. but only in *Distinction* from it. It is not a *contrary* *Salvation* to it, but a *diverse* *Salva- tion* from it. Because the *executing* of the *Decree of Damnation* comes in upon *ano- ther* *Score* than a *meer* not receiving the *Love* of the *Truth*, that they might be *saved* from this same *All-Deceivableness of Unrighteousness* in them that *perish'd*, viz.
- 2 *Thess. 1. 8*. as the *Instruments* of that *wicked One* to be *reveal'd*, in their bringing in *Popery* into the *World*. And this other *Score*, or *Reason* rendred, upon which their *Damna- tion* is *executed*, is their *Believing a Lie*, and having *Pleasure in the Unrighteousness* that promoted it. Now this is quite another *Thing* than their not receiving the *Love* of the *Truth*, in the *Doctrine* of *God's spe- cial Favour* towards his own *chosen in Christ*. Nevertheless, their not receiving the *Love* of the *Truth*, in the very *Or- thodoxy* and *Sweetness* of that *Doctrine* of the *Love* of *God*, is the *Cause* and *Reason* of *God's sending them strong Delusions* to be- lieve this *Lie* of *Popery* : Which *Plague* and *Judgment of Popery* (the *Elect* are sav'd from) *God* was *righteously* provok'd to send,
- Verse 11.

send, for a Punishment of their Entertaining the Truth by halves; the Truth in some Superstructure-Branches, and yet an *Apostacy* from the Truth in the Foundation *|| Verse 3.* of all. So that the only Things to be gather'd out of the 10th Verse set in the Face of this Light, are 1. That the Love of the Truth distinct from the Notion of the Love, is God's Everlasting Love to the Persons of his Elect chosen in Christ Jesus. 2. That many Men professing the * *Out- * Acts 8. 13.* Parts of Truth, and receiving the Notion of some Pieces of it, have yet never receiv'd the Love of it, which is the Foundation of all; But still shut out the Love of the Father towards the Elect in Christ Jesus. And then 3. That the right Orthodox Notion of the Love of the Truth is, a Good Fence against Error and Deceit; and particularly against Popery and Popish Cheats, tho' it comes into the World with Signs and Lying Wonders and with all Deceivableness of Unrighteousness in them that perish, by the bringing of it in, to eclipse, and then in the Dark to alter, corrupt and destroy *|| the Glorious Gospel, founded in || 1 Tim. 1. 11.* Christ who is the Truth, as Christ the Truth is founded in the Love of God. 4. That the believing of a Lie and the having Pleasure in Unrighteousness, is a farther sinning into Other Kinds of Unrighteousness, than the not receiving of the Love of the Truth which made way for it. 5. That the Supreme Cause of Men's further sinning in their believing of a Lie, and having Pleasure in Unrighteousness, than they had first sinned in their not receiving the Truth of the Gospel in the Love of it, is God's sending of Strong Delusions towards this latter Sin; to punish the Commission of their former

* Gen. 15. 16. mer Sin. Thus saith the Lord, behold I
and will lay Stumbling Blocks before this People,
Rom. 1. 28. and the Fathers and the Sons together shall
with fall upon them, Jeremiah 6. 21. 6. That
Isa. 65. 2. the Decree of Damnation is not executed
and till * Sin be finish'd and bringeth forth Death,
2 Chro. 36. 16. as we of the *Supra-Lapsarian* Side (for Ab-
and solute Election and *Non-Election* of Persons
Hof. 9. 7. with in [fixing] the Decree, as to Love and
Mat. 25. 42. Hatred of the Persons; and yet too of the
and *Sub-Lapsarian* Side for Absolute Ways and
John 8. 24. Means of [executing] the Decree, as to
with Jonah 3. 5. Salvation and Punishments) do hold; tho'
and Isa. 5. 4. 7. we are || slanderously reported by one of the
H Rom. 3. 8. *Sub-Lapsarian* way, as if " the *Supra-Lap-*
" *sarian* Theology (in Gomarus, Voet, Pif-
" cator, Perkins and Twiss) held, that God
" from Eternity sentenced the greatest Part
" of Mankind to Eternal Flames not for
" any Prescience of their Future ill Beha-
" viour, but because he would have it so,
" and to shew his Absolute Dominion over
" his Creatures, and to manifest his Unli-
" mited Power. Edwards of God's *Eternal*
Decrees. p. 171. Wherein now doth this
Text appear to promote the Notion con-
cerning Offers of Grace?

6. The Last Text I shall mention, as an
Objection against what I have written, and
as brought in Defence of Offers, is that no-
ted Place Rom. 3. 25. whom God hath set
forth (we read it) a Propitiation thro' Faith
in his Blood. If upon this Text I have at
any Time used the Word *proposed*, it's be-
cause my Thoughts were not directed to
consult the *Original*. For we are prone to
bring in Abundance of Errors into our
Work through Laziness, in not Consulting
the *Originals*. There the Word is *fore-or-*
dained, or *fore-appointed*, and not *propo-*
sed.

fed. Indeed the Original Word (which is *προβέβητο* in that Text, as much as to say *fore-appointed*) is not to be read *set forth*. Much less is it setting forth in the Nature of an * *Offer*, or Proposal. Besides, * *Hos. 11. 7.* supposing it *was* the Sense of the Original, yet *setting forth* here could even then be nothing else but God's *Demonstration* of Christ to the Soul. What is this then to the common Way of your *Offers*? After this Form, "Come, poor Sinner [I] have been setting forth of Christ, Come and take him, &c. Whereas if the Form of *Translation* had been right in this Text, it should have run after this Manner. "Well, poor Sinner, How hath God been setting forth of Christ in the Eye of thy Soul? How hath God struck in and quickned, encourag'd, rais'd thy Poor Soul by his own Arm, the Holy Spirit of the Lord? Nevertheless, as the Original Word signifies *fore-appointed*, we are not to alter the Efficacy of the Word, since the Holy Ghost's own Work upon the Soul absolutely depends upon what is signified thereby unto us; *Sanctification of the Spirit unto Belief of the Truth* being wholly built upon the Fore-appointments of the Father. Note, that all other Texts which are by Men brought in to uphold *Grace-Offer*s, are misunderstood, when they are not open'd in the same Gospel-Way with the Texts in this Chapter.

2 Theff. 2.13.

CHAP.

C H A P. X.

V. *A Reply made unto sundry Pleas urg'd against what is written.*

Plea 1. " **T**HIS Point in your Book of
 " *Offers, Invitations and Ex-*
 " *hortations, I must take some Notice of,*
 " *having prepared some Manuscripts which*
 " *I know not but I may publish, to justify*
 " *my own and other's Practice, or rather*
 " *the Gospel it self.*

Reply. It's pity that it was not thought
 on by this *Pleader*, that neither He nor his
 Practice should have been taken Notice of
 to be justified, but that the Lord alone was to
 be exalted. For it's plain He brings down
 the Gospel to Himself and his Practice, who
 should have brought up Himself and his
 Practice to the Gospel, had he pleaded in
 the Light and Teachings of the Lord the
 Spirit. It's certain our own and other Men's
 Practice without the Spirit of God, is none
 of the Gospel, call it what we will; but an
 Eclipse of the Gospel that darkens the Sun
 at Noon-Day. It's a Veil hung up before
 the Gospel; and if ever the Holy of Holies
 be made manifest, this Veil must antece-
 dently be rent, and the Pieces of it, like
 the Curtains of the Jewish || Night, must be
 all laid by, when we come to see that eve-
 ry Veil is done away in Christ. We are
 poor Things in preparing Manuscripts be-
 fore the Holy Ghost hath prepar'd our
 Hearts. And what Evidence is it that He
 hath prepar'd our Hearts, where the Preach-
 ing of Election and of God's Effectual Grace
 God

God's Choice and God's Power, are made so slight of thro' all these Pleas?

Plea 2. "We ought to Preach Christ without concerning our selves whether we preach him to the Elect, or the Non-Elect."

Reply. Marvellous Darknes! Who would not think that this * *Man* was pleading for * 2 Thess. 3: Christ under an Eclipse of the Sun? Do 14. not the Scriptures tell us of Christ, that God has made a Covenant with his Chosen, Psal. 89. 3. that he is the living Stone, chosen of God and Precious, 1 Pet. 2. 4. that he is his Servant whom he hath chosen, Isa. 43. 10. Mat. 12. 18. that he is his Elect in whom his Soul delighteth, Isa. 42. 1. all which was very eminently shadowed out in the Choice of David, in Opposition to Saul. The Lord chose me before thy Father, says David to 2 Sam. 6. 21. Michal, when she despised him for Dancing before the Ark: And says God, I chose David Verse 16. to be over my People, 2 Chron. 6. 5, 6. and 1 Kings 8. 16. again, David whom I chose: And he chose 1 Kings 11. David his Servant, Psal. 78. 70. well now, 34. is all this spoken of the Head, and hath our Profession and * Learning of Christ brought * Eph. 4. 20. us no further among the Members, than to plead that we ought to Preach him without concerning our selves whether we preach him to the Elect, or the Non-Elect? Are not Christ (chosen) and They that are chosen in Christ, Both of one Piece of Free Grace? Is it not the Father's Free Grace to choose Christ the Head of the Members, and to choose the Elect the Members of Christ? Sure then, if we believe God hath chosen the Christ of Israel, is it nothing so we preach him, whether we Preach him to the Israel whom he hath chosen, or no? Is not Ezek. 20. 5. the Plea some of the Carnal Mind which is Enmity

- Rom. 8. 7. *Enmity with God ?* Alas ! The Heart doth
 Heb. 3. 13. plainly rise against God, being *hardned thro'*
the Deceitfulness of Sin, tho' Men may try
 || 2 Cor. 12. and || *Pretentions*. Suppose *Election* had been
 19. in the Heart of God after the manner it
 appears in the Plea laid down, Do we think
 * Psa. 40. 10. we should have ever *seen* what we * *do see*
 of it (blessed be God) in the *Bible* ? Ah !
 How can the *Building* prosper that hath no
 Mat. 15. 24. regard to the *Foundation* ? *Christ is not sent*
but to the lost Sheep of the House of Israel ;
 and must we still Preach him without con-
 cerning our selves, whether we Preach him
 2 Cor. 4. 3. to the *Elect* or the *Non-Elect* ? If our Gospel
be hid, it is hid to them that are lost. Then
 surely we are to concern our selves whom
 we Preach it to. There's enough for us to
 || Col. 4. 17. guide our || *Ministry in God's Word*. And
 the Spirit where he works upon the *Under-*
standing of the Preacher, will never depart
 * Acts 20. 20. from his *own* * *Work* he began with in the
Scriptures.

Plea 3. " When you pray for the Con-
 " version of Hearers, of Children, of Ser-
 " vants, How do you consider them ?
 " Doubtless this may be, abstracting from
 " the Consideration of them as *Elect*, or
 " otherwise. *O that Ishmael might live* !
 " Doth this Suppose that the *Elect* may
 " not, or that Others besides them may be
 " saved ? * *Nugæ*. And if we may use Argu-
 * The English " ments with God without Prejudice to
 of the Word " the Doctrines of Election and Non-Ele-
 is Trifling. " ction, doubtless we may use Arguments
 " with Men, to whom God works upon as
 " *Reasonable Creatures*.

Reply. If I consider the Objects mention'd
 || Isa. 26. 12. under the Spirit's Work, which is a || *Prin-*
ciple of new born Strength in the Faculty
 for

for *Conversion*, I must consider them too in the * *Father's* Grace which is *Election*: For * *John* 6. 37. none are converted by the *Spirit*, who are not chosen of the *Father*. And why should I pray with a peculiar Eye to the Glory of God the *Spirit* for [*Conversion*] of *Hearers*, *Children* and *Servants*, and yet think I am not bound to consider *Grace* from || God || 2 *Cor.* 1. 2. with Phil. 1. 2. our [*Father*] in *Election-Grace*, while praying for their *Conversion*? Let *Another* reconcile this with the Foundations of the *Christian Religion*, for [*I*] cannot. I do not look upon one Unconverted *Hearer*, *Child* or *Servant*, but I see as great a Reason to judge he is * *Elected*, as to judge * *Rom.* 8. 29, that he will be converted. For can any be 30. converted to what he is not *elected*? And again, can any be *Elected*, who never were, are, or shall be converted? What, if I pray naturally in my own *Spirit*, do I think now under the Gospel that in my natural Praying the *Spirit* maketh *Intercession* in me? No. *Rom.* 8. 26. How can I think then that in *Spiritual* Praying the Holy Ghost should teach me, and yet not lead me to honour the *Father* in his Works distinctly? *Conversion* is a *Supernatural* Mercy, and the Question is not how I pray for it naturally, but how I pray for *Conversion*, when I pray *supernaturally*? If I pray under *Nature*, I say, *Oh! That Ishmael might live before thee!* If I pray under the *Spirit*, mine Eye is graciously cast towards God's *Choice* and God's *Covenant*. And the *Spirit* which lays *Children* upon my Heart lays them there under the *Father's* Work, and under *Christ's* Work. I can do nothing of my self, says *Christ*, but *John* 5. 19. what I see the *Father* do. So the *Spirit* is to act from *Another*, he is to take of *Christ's*, and shew it unto us. And who is He that *John* 16. 14. can

can experience a Spirit of Gospel-Praying and yet finds not that Holy Spirit of the Lord carrying him out to eye Election, as the Bottom of all the Conversions he asks of God, even while he asks Conversion of God for *Hearers, Children and Servants* in Christ's Name? I could not *Conscientiously* join with that Man in Prayer that asks Conversion at the Hands of God, and did not ask it of God with an Eye cast towards the *Foundation* of it in *Electing Love*. I have the same Grounds to believe the *Election* of every one whose Conversion I pray for, as I have Grounds to pray for that *Conversion*. For they are Both of one pure piece of Grace, as the *Father* and the *Spirit* are one in one God. *Abraham's* Praying for *Ishmael* seems not at all to be praying for his *Conversion*, but for his Life under God's Providence. *Gen. 17. 18.* *Oh that Ishmael might live before thee!* For 1. *Abraham* seems at that Time to be under *Questionings and Disbelief* of the Promise made unto him of another Seed by *Sarah*, *Ver. 17.* *Abraham fell upon his Face and laughed, and said in his Heart, shall a Child be born unto him that is an hundred Years old? And shall Sarah that is Ninety Years old bear?* I know

* *some Interpreters* here distinguish of a Laugh of [Faith] in *Admiration* piously to *Abraham's* Praise, from *Sarah's* Laugh of *Unbelief*. Yet I see no *solid Reason* for the *Conjecture*. It's certain *Abraham* had sinned by *Unbelief* in the *Unlawful* way of his begetting *Ishmael* upon his Maid *Hagar*, as appears *Gen. 16. 2, 3.* and it's clear to me he sinn'd by *Unbelief* again, touching the same Promise. And so wishes he might have *Ishmael* continued, of whom he thought there was a clear way made for the Pro-

* Non incredulitatis, sed Exultationis indicium fuit. *Ambr.* Vol. 1. col. 220.

Illud Ritus admirationis & Lætitiæ fuit. August. oper. Tom. 4. (Edit. of the long Lines) p. 64.

Non dubitandum, sed admirando. *Rupert. Tom. 1. cap. 35. p. 81, 82.*

mise to take Effect; whereas he seems to have lost the noble Spirit of his *Faith*, and knew not in *this Chapter* how to depend upon the sure Accomplishment of the Promise in any other way. This is the more probable, because at *Verse 19*, God said, *Sarah thy Wife shall bear thee a Son indeed*. q. d. Thou thinkest I will not be as Good as my Word, but *laughest* at it as a Thing not likely to come to pass, because so long deferred. But I'll tell thee, the Thing shall be done, after all thy *Laughing*; and besides, thou shalt call his Name *Laughter* too. A Name that shall comport well enough with Joy at the Mercy, shall be the Name which shall take in with it a Remembrance of thy *sinful* Laughter, when thou saidst in thy Heart, shall it be so and so done to One that's a *Hundred*, and to another that's *Ninety Years* old? As to *Abraham's staggering not at the Promise of God thro' Unbelief*, Rom. 4. 20. it refers manifestly to his Faith in the Promise, at *Gen. 15*. and not to this latter Carriage of His in *Gen. 17*. where his Faith fail'd him after his Sin in *Chapter 16*. And indeed nothing is more Common with the *Children of Abraham*, who know any Thing in their Souls of a bright Communion with the Persons of God thro' Christ, than to be up in Faith to Day, and especially after sinning down in Faith to morrow. Faith ebbs and flows. It was Spring-Tide with *Abraham* in the *15th Chapter*, and Ebb-Tide in the *17th*. He that *stagger'd* not just before, altho' he look'd up to Heaven and *told the Stars*, Gen. 15. 5. as a Sign of multiplying his Seed by *Sarah*, now *falls down*, and upon the Ground laughs within Himself, and looks for no such Mercy thro' Her: As much as to say, Nature is quite exhaust-

Risit felicitatis suae admirationem. *Pellican. ad loc. vol. 1. fol. 21.*

Non Infidelitas est, sed quaedam admiratio. *Zwinglij Tom. 3. partis 2dæ. p. 34.*

Hæc neutiquam dubitantis, sed admirantis, & gaudientis verba sunt. *Luther. Tom. 2. Fol. 97. b.*

Admirationem hanc, non fuisse fidei contrariam. *Calvin. Tom. 1. p. 91. Edit. Amstelod.*

Nec verò risus Abraham hominis fuit diffidentis Dei Promissis. *Perer. in loc. p. 584. col. 2. Num. 65.*

Actus non est irridentis, sed reverenter susipientis divinam Promissionem, & gratias agens. *Rivet. ad loc. Vol. 1. Fol. p. 352. Col. 1.*

exhausted in *me* and in my *Wife*; and How can this Thing be? This set his Mind more a hankering after the Life of *Ishmael*, and Posterity by Him who was *the Son of the Bond-Woman*, Gal. 4. 30. 2. God answers *Abraham* touching *Ishmael* with Temporal Blessings upon *Ishmael* and his Off-spring, and tells *Abraham* in *Verse 20*. he had heard him, which could not be, if *Abraham* had pray'd for his Conversion. Because the Words that God saith are only These, *And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him Fruitful, and will multiply him exceedingly: Twelve Princes shall he beget, and I will make him a great Nation.* This was God's hearing of *Abraham*, when *Abraham* said to God, *Oh that Ishmael might live before thee!* Gen. 17. 18. so that *Abraham* pray'd for *Ishmael's* Life, and the Seed of the Covenant by Him in the Face of Divine Providence, and not for the Conversion of his Person according to what the Light of the Gospel now reveals to be Conversion. But suppose *Abraham* [had] pray'd for the Conversion and Salvation of *Ishmael*, or suppose he did so pray (which however appears not) this Argument nevertheless is very improper to urge against our eying of Election, in praying for the Conversion of *our Children*, &c. because at this Day we see Things in the Face of the *New Testament*; and there we see that Election from Everlasting is set, as the Foundation of all, in a clearer Light than *Abraham* could see it in His Day, especially at the Time of this Prayer, *Oh! That Ishmael might live before thee!* How then is this an Argument to ask Things of God for the Eternal State of our Hearers, Children and Servants, without an Eye upon the Election

Gen. 17. 18.

of their *Persons* in Christ, and upon an Election of their *Conversion* to him? And how doth this prove *Offers* of saving Grace and *Tenders* of Eternal Salvation to the *Non-Elect*, in our using Arguments with them as *Reasonable Creatures*? Effectual Grace doth not work upon Men as *Reasonable Creatures*, tho' upon Men who are *Reasonable Creatures*, but upon Men as the *Elect* of God. Grace comes not upon Men as *Qualified with Reason*, &c. but as *chosen of God in Christ*. The Gospel of Christ is not Preach'd to Men's *Reason*, for then it should come in the *Excellency of Words, and of Man's Wisdom*, but it's Preach'd to the *Wants* of Men, as those *Wants* are discover'd to be *Wants above Nature*. In one Word, if I pray for *Conversion*, I pray for none but such as are *chosen* to Conversion.

1 Cor. 2. 1.
Verle 2.

Plea 4. "Those Texts *Gal. 3. 1. Phil. 2. 16.* will justify the Expression of setting forth, or holding forth of Christ in Preaching the Gospel.

Reply. 1. As to *Gal. 3. 1. O Foolish Galatians who hath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, crucified among you?* The Word for *set forth* is not a Word that signifies *offer'd* or *propos'd*, but *fore-written*, and graphically describ'd in the Doctrine of his Blood and Sufferings. This was no *Offer* of Christ, but an *Emblem* of Christ, as we also behold it lively represented in the Ordinance of our Lord's Supper. Howbeit, Christ may in a good Sense that will bear it, far enough from *Offers* and *Proposals* in *Gal. 3. 1.* be set forth according to the Sense of such Texts of Scripture as speak of * *showing* * *Acts 20. 20.* Christ for Mercy, for Communion, for En-
with
Pla. 96. 2.

T

ertainment

ertainment in his Relation to the Souls of the *Elect* : That he may be look'd on, convers'd with, fed on, delighted in, and enjoy'd in his Word and Ordinances, as the Great *Gospel-Object* of Faith unto those Souls who have the *Spirit* of God working in them *from* and *towards* this Object. But what is this to *Offers* of Christ or *Proposals* of Christ to sinners and *Strangers* for their Acceptance, as urg'd from this Text, *Gal. 3. 1. ?* 2. As to *Phil. 2. 16. holding forth the Word of Life*, it's not spoken of the [*Minister's*] holding forth the Word of Life by *Preaching*, but it's meant of the *People* holding it forth by promoting the **Credit* of it, in their Walking as became the Gospel. This is easily proved, 1. By the Duty inculcated upon these *Philippians*, Verse 14. *Do all Things without Murmurings and Disputings*. 2. By the Plural Contexture, Ver. 15. *That [ye] may be blameless and harmless, the [Sons] of God, without Rebuke in the midst of a crooked and perverse Nation, among whom shine [ye] as Lights in the World* : Which brings it again into the Plural at this 16th Verse, || *holding forth the Word of Life*. So that it's plainly spoken of the whole Body of the *Philippian Church* to whom the Apostle wrote. 3. It appears more discernible in the *Greek Word* to Him that understands the *Original*. For albeit the Phrase in *English* at the 16th Verse doth not so obviously explain its self without a Dependence of Construction upon the Coherence as to determine *from its self* whether the Phrase *holding forth* be the *Singular* or *Plural* Number, yet the *Greek Word* ἐπέχοντες doth from its self determine that Matter to be *Plural*. 4. This Plurality cannot

* 1 Pet. 2. 12.
with
Verse 15.
and
Titus 3. 8.

|| Mat. 5. 16.

|| Jer. 31. 19. spoken of an Act in Gospel-Preachers to ||

For Christ, as is suppos'd in the Plea, but of an Act of holding forth the Word of Life in Gospel-Professors, having their Behaviour among Men suitable to their Light they had of Christ, and were to shine with before Men. And || what is this to justify Grace- || Eph. 5. 17. Offerers, in the Speech they go about to build upon this Text? 5. That it's spoken of the People's holding forth the Word of Life, and not of the Preacher's offering Christ to Sinners; as is insinuated, may be easily * proved by the Scope of the Apostle * 1 Tim. 4. 15. in this Place. For it is no more than a Duty which was meet for him to inculcate upon them all, One as well as another. in that Philippian Fellowship. For Church-Members (and the Philippians there were such) having took on them (in the Yoke of Christ) a Professed Subjection to the Gos- 2 Cor. 9. 13. pel, are under Rules as well as Obligations to demonstrate by their Life and Conversation before the Unbelievers, that the Hearing of Faith hath not been in vain, as Gal. 3. 2. plain in the Residue of the Verse. Let it be seen that your Separation from the World is a Fruit of the Gospel, that I may joyce (says he) in the Day of Christ, that Phil. 2. 16. have not run in vain, neither laboured in vain. hold forth the Word of Life, says he, in our own Lives, that it may be discern'd you have not embrac'd a Powerless Gospel, but that the Kingdom of God hath come up- on you efficaciously; And not only in Word 1 Cor. 4. 20. but in Power. And especially, Believers are counselled herein, as to the World, because the World, to wit, our carnal Neighbours, un- der- stand, Acquaintants, &c. can't see the se- cret Power of God, nor believe there is such a Power any other way but this. therefore they must have * living Copies, * Mat. 5. 16.

- and open, undeniable *Proofs* before them of some Power in the Gospel, by *shining* with the Light and Truth thereof before them. This will *convince* || many of them that your Separation from the World hath been to embrace the Truths of God. For the Truth of God works in the Lives of Believers, as the Lord the Spirit uses it by a working Power on the Heart. The Children of God should be as *bright Lanthorns* in a dark World to hold forth the *Candle of the Lord*, or the *Understanding* that He has given 'em to know Him that is true, and to know that they are in Him that is true, even in his Son Jesus Christ. For being Light says the Apostle, any small matter will darken and *eclipse* you in the World, your Light be not *held forth*. For inasmuch as the Gospel hath made you so *bright* and observable to every Eye that beholds you, you should be always *shining* with some that Lustre, *holding forth* the Word of Life. I hope by this Time, none can argue *bravely* for their || *Offers of Grace* to be Preached to Sinners on this Text.
- || 1 Pet. 2. 12. *that your Separation from the World hath been to embrace the Truths of God.*
- 2 Cor. 3. 18. *Believers, as the Lord the Spirit uses it by a working Power on the Heart.*
- last Words. *The Children of God should be as bright Lanthorns in a dark World to hold forth the Candle of the Lord, or the Understanding that He has given 'em to know Him that is true, and to know that they are in Him that is true, even in his Son Jesus Christ.*
- Prov. 20. 27. *of the Lord, or the Understanding that He has given 'em to know Him that is true, and to know that they are in Him that is true, even in his Son Jesus Christ.*
- 1 John 5. 20. *For being Light says the Apostle, any small matter will darken and eclipse you in the World, your Light be not held forth. For inasmuch as the Gospel hath made you so bright and observable to every Eye that beholds you, you should be always shining with some that Lustre, holding forth the Word of Life.*
- || Job 33. 3. *I hope by this Time, none can argue bravely for their || Offers of Grace to be Preached to Sinners on this Text.*

Plea 5. "Offers of Christ is a Phrase that's us'd to Sinners by those who were very far from *Arminianism*, you are well aware, as Mr. Cole of Faith and Repentance, p. 105. so Tender of Grace, p. 105.

Reply. We are not to follow Paul Himself further than He hath followed Christ.

|| Eph. 5. 1. *1 Cor. 11. 1. Be ye * Followers of me, as I also am of Christ.* Besides, the further Men have been from *Arminianism*, the further they should have been from *Arminian* Phrases that eclipse the Effectual Grace of God. Neither do I think the Gospel shines at all so brightly in those Two Pages, as it shines in the Book every where else.

ever it be, I'll suppose a Man was to argue with those of our *Congregational Brethren* (who use || *Offers of Christ and Tenders of* || Rom. 9, 31. *Salvation to Sinners*, and who plead for the *Congregational Way*) and should argue thus, "Mr. Calvin who was very far from *Podoxy*, as you are well persuaded, hath set up a *Presbyterial Model of Church-Government at Geneva*, and there practis'd it accordingly. Now the Question is, Whether our * *Congregational Brethren* * Acts 2. 1. would look upon this Plea, a Substantial last Words. Argument for the Introduction of Calvin's Model into the Churches of Christ? I trow not. And yet the *Exemplariacess* is every jot as [Pleadeable] a Form of practising from *Human Authority*, as the Other, that we may use || *Offers of Christ and Tenders of* || Rev. 3. 2: last Words. *Grace*, for they are so us'd by Mr. Cole in this Book of Faith.

Plea 6. "The Use of the Word should not be an Offence, on account of some Impropropriety which may be in it.

Reply. This is just what they have said in Defence of their Word *Sacrament*, which I have largely answer'd in my *greater Volume*. Howbeit, I will give a few Distinct Answers to it in this Place. 1. When a Thing is prov'd Erroneous by clear * *Arguments*, there is a great deal more in it 15. * 1 Cor. 10. than Impropropriety in the [Word] or Phrase. 2. The Use of the Word, or Phrase, contended against, should be an Offence, on account of a great deal of *Impertinence* in it; inasmuch as it appertains not to the way of honouring the Holy Ghost in speaking of Divine Mysteries. 3. We should be offended at what covers over so ill a Thing Eph. 4. 26. at the Bottom, and that is *Arminianism*. first part. [Offers of Grace to Sinners] doth look naturally

turally all like *Gold*, but search it, and it's rank *Arminianism*, Dross cover'd over. 4. We are justly offended at what argues a very great *Corruption of Manners*. But so doth the Use of this Phrase. For while Men believe that the *Scripture* abounds with Phrases of an *Equipollent* Nature, and in Their Reckoning expresses it variously with what they esteem tantamount to *Offers of Grace*, *Tenders of Salvation*, &c. (tho' indeed it's of a *Supra-pollent* Nature or in Phrase quite above it) yet they will bring in these *Unscriptural* Phrases, rather than adhere to the *Holy Ghost's* Light, which discovers so much of Their Darknes. Oh ! It's a gross Sign of *Oscitancy*, Sleepiness and Heedlessness in some ; as it is of *Obstinacy* and Human Veneration in Others.

Plea 7. "Tho' not all, yet many Things intended by Offers among Men, may agree thereto as used in this Matter

Reply: I have prov'd in this Treatise that no Offer of Grace, as used among Men agrees unto the pure Gospel of *Effectual* Grace, but falls in with *Arminianism*, tho'

* *Gen.* 49. 6. Men talk and * **P R O T E S T** never so much against it.

Plea 8. "That the Preaching of Christ in the Gospel has something of the Nature of an *Offer*, and that it is truly so appears from the Following Particulars
 "1. Where God sets forth and proposeth Jesus Christ, and that for Acceptance i.e. where it is his *Revealed* Will that Men should accept him and believe on him, there is an Offer of Christ, or something so very like it that it is not easy to distinguish therefrom. Christ is proposed and set forth in the Gospel, appears *Rom.* 3. 25. *Whom God hath*
 " forth

Arg. 1.

“ forth to be a Propitiation through Faith, &c.

Reply. The Spirit's breaking in upon the *Answer'd.*
Souls of the *Elect* by the Preaching of the
Gospel, can never be sunk into an *Offer* of
Grace, by any solid *Proof* of the Matter in
this Text. Neither doth the Text speak
of the *Revealed* Will of God, but of the
purposing Will of God. The Word is not
set forth, but it's *fore-ordain'd*, as the Foun-
tain-Language tells you. Now *fore-ordain-*
ing, or *fore-appointing*, was an Act of God
purposing, fixing, setting and settling it in
Christ the *Mercy-seat*, how and after what
manner the Doctrine and *Preaching of Christ*
should be made Effectual; namely, as God's
* *fore-Ordination of Christ* is an Object of * 1 Pet. 1.20.
Truth Spiritually convey'd into the Soul
thro' the Eye of the New Creature, Faith,
Faith in his Blood. So that the *Original* makes
it far enough from encouraging any *Offers*
of Grace held forth in this Word. Let me
here make an *Observation* or Two upon this
Text. 1. I observe, that in all the Variety of
Learned Authors in the greater *Criticks*,
there is but one Man of 'em, and that's
Vatablus, who takes Notice of the *Original*
Word *προβόλο* to render it; and He tran-
slates it *decreed*; whom God hath decreed:
Far enough from this Conceit, whom God
hath offered. Nor have I seen any Author
among the Multitude of our *English* Wri-
ters who touches on it, except Dr. Owen,
who hath this Note on the Force of the
Word, viz: “ The Eternal Purpose of ma-
king way by the Blood of Christ to the
Dispensation of Pardon. On *Psal.* 130.
Pag 93. I observe that in all my Hearing
of Sermons and conversing with *Practical*
Writers, I never met with one Man that

has *Preach'd* upon this Text : Whereas undoubtedly if *Election* had not been concern'd in it, but the *Greek* had run as clear for *Offers of Grace*, I might have seen *Treatises* and *Sermons* enow upon it, as well as upon other *Common Texts*. 2. I observe that the next Word translated *Propitiation* is not the

* *A Declaration of God's Propitious good Will through Christ.*

Lee's Temple of Solomon, p. 255, 266. Howbeit the Criticism upon *ἰλασμεν* which he there ascribes to Estenius is a wide Mistake. For it belongs to Crellius who is answer'd. Vid. Essen. Triumph. Crucis. p. 290. Edit. 1666.

Word *ἰλασμός* used for * *Propitiation* in 1 John 4. 10. and 1 John 2. 2. where it signifies a *Thing accomplish'd* in the Death of Christ. But the Word here is *ἰλασμεν*, a *Mercy-Seat*, which the Apostle likewise calls *ἰλασμεν*, Heb. 9. 5. and signifies the mysterious *Way of accomplishing* Salvation in the Sufferings of Christ thro' the *Human Nature* of God-Man : And so is a close Allusion to the *Typical Figure* of the *Human Nature* of Christ in the *Mercy-Seat*, Exod. 25. 17. For indeed the *Holy Ghost* in this Text of the *Romans* hath us'd the same Word which the *Septuagint* have us'd to express the *Mercy-Seat* by, there in Exod. 25. in their translating of the *Hebream Word* כַּפֹּרֶת *Caporeth*. Now the *Mercy-Seat* in *Exodus* was not an *Offer of Grace* among the *Jews*, but was an *Effectual Gift* of God's Love, so far as then to be a positive Type of a greater *Mercy-Seat*, which God had within himself (long before) in his certain *Pre-ordination* of the Sufferings of the *Human Nature* of Christ, as the *Way of our Justification* by Grace.

Plea 9. " And here's the Testimony " all the Three in Heaven, thus and thus " hath Christ done, obey'd, suffer'd, &c. " 1 John 5. 6, — I. a SAVIOUR, " SAVIOUR is the loud Proclamation " the Gospel. My Son, &c. Mat. 17. 5. said " the Father. Behold me, Behold me, said " Christ

" Christ, *Isaiah* 65. 1, 2. The Spirit also
" beareth Witness.

Reply. Who would think any Man was
so void of Sense as to plead that any of
this made for || *Offers of Grace*? Every Word || *Jer. 5. 20, 21.*
is an Effectual *Constitution* of Grace that se-
cures Salvation, and effects it without Of-
fers. The Witness of the Apostle *John* is
a Demonstration of the Grace of God to
found our Faith, and not to propose to our
Acceptance. It is to strengthen us in our
Souls against *Hereticks*, such as *Ebion* and
Cerintus were, against whom the Apostle
John wrote about the Year 96, and it is not
* *Offer-wise*, to lie before our Thoughts, and * *Phil. 3. 17.*
wait for Acceptance. This was not the
Design of that Testimony, nor of *John's*
Writing it. It was to decide a controver-
sie made of it in the World, not to tender
Salvation by it to the World. For says
he, in the same Epistle, *we are of God, and*
the whole World lies in Wickedness. He did *1 John 5. 19.*
not go and offer them Salvation, but wrote
it strenuously to confirm the Elect in the
Joy of their Faith, and to preserve the
Truth of the Things with all || *Authority,* *1 John 1. 4.*
for Their Use to whom they belonged. || *2 John 7.*
Here's nothing at all in this Testimony of
the *Three* in Heaven like a * [Tender] of * *1 John 3. 5.*
Salvation to the *Elect* or *Non-Elect*. Fur-
thermore, the Truth of that Relation in
Christ, a SAVIOUR, a SAVIOUR
to the Elect, we own in its *Capitals*, but
yet not to-exclude Christ's *Headship*, as he
is * *Alpha* to the Elect of God, upon which * *Rev. 1. 8,*
his *Saviourship*, as *Omega*, is built. But how *11.*
is this proclaiming a Saviour an offer of
Grace? Is a || *King* or *Queen* that is pro-
claimed in the Government, offer'd to the || *Luke 19. 27.*
Crown, or Tender'd to the Subjects? Is
Christ

- Christ [proclaim'd] in his *Blood* as well as in his *Sceptre*, and still must he be || offer'd do we think to cleanse Sinners of their Sin and to reign in *Zion*? What can be a *Blinder Conceit*, or a more *Ignorant Thought* among us? And then as to that Text *Mat. 17. 5. This is my Beloved Son, &c.* it is not the Father's *Offer* of his Son, but the Father's * *Attestation* to him. God witness'd of him, that he was delighted and well pleased in him. 'Tis not *Grace proposed* for Acceptance, but *Grace proclaimed* in Acceptance. It's a *Testimony* of Grace, but not a *Tender* of it. Lastly, That other Text *Isa. 65. 1. Behold me, behold me, &c.* is so far from the * *Blind Offer*, that it's a Proof of Effectual Grace how Christ's Spirit puts an *Eye* in the Soul, and how he stands in the *Mount* before this *Eye* of Faith in the Preaching of the Gospel, with this Encouragement, with this *Assurance*, that the Soul shall not be || left to seek Salvation in Another, but must take Notice that here it's all his own in *Him. Behold me, behold me!*
- * Heb. 7. 25. Art thou a Sinner all over? See I am a * *Saviour* all over! A greater SAVIOUR than thou canst be a Sinner! And so he strikes in upon the Heart immediately, and gathers up the Heart unto Himself, by presenting himself thus || *prevailingly* in the Prospects of his *Love-Power*. And what's this at all of Kin to the *Offer*?
- Arg. 2. *Plea 10.* " 2. In the Gospel Christ is " set forth as the *Brazen Serpent* was lifted " up upon the Pole, *John 3. 14.* and what " is it answers to that lifting up in Type? " namely this, that *whosoever believeth on him* (Verses 15, 16.) *shall not perish, &c.* " Did not God offer healing to the *Israelites* by the Institution and Ordinance

“ of the Brazen Serpent lifted up among
“ them ?

Reply. How can this Doctrine of a cruci- *Answer'd.*
fied Christ, or that of the Brazen Serpent
that typified it in the Wilderness be an Of-
fer of Grace, since in all Offers and Propo-
sals there is a consulting the *Will* of the
Party to whom the Offer and Proposal is
made? But God consulted not with Man
in the Matter of his Son's Death: But he
was *deliver'd up by the Determinate Counsel* *Acts 2. 23.*
and Foreknowledge of God. So in the Brazen
Serpent that typify'd him, God consulted
not with the *Israelites* about the Type, but
positively * told *Moses* what he would do, * *Num. 21. 8.*
and bid him go to work upon it presently.
And as the Type was positively and abso-
lutely fet up to be *look'd on*, so the * *Anti-* * *John 3. 14.*
Type is positively and absolutely prepar'd
for Sinners to be ey'd believingly, while
the *Holy Ghost* works in them a freed Will
to cast the Eye of their Faith upon Christ
crucify'd. What's here of an *Offer*? 'Tis all
Effectual Grace closing with the Remedy,
and joyning the Heart unto it. It's *Truth*
overcoming, and not *Tender* to consult with
Flesh and Blood.

Gal. 1. 16.

Plea 11. “ How did *Peter* wind up his
“ Doctrinals to *Cornelius* and his Neigh-
“ bours and Kindred, *Acts 10. 43.* ?

Reply. Far enough I am sure from Offers
in that *Acts 10. 43.* *To Him give all the Pro-*
phets Witness that thro' his Name whosoever
believeth in him shall receive Remission of Sins.
It's strange that Places of Scripture which
plainly *demonstrate* a Truth of the Gospel,
and bear *Witness* to the Truth of the Gos- *John 5. 8.*
pel, should be so perverted into so distant
a Meaning, as to interpret them about Of-
fers of Grace and Tenders of Salvation!

The

- The Words are an *Establishment* of the
 * Acts 20. 21. [Doctrine] and a * *Testifying* of the Great
 Name of Christ, not the Proposal of Ten-
 ders. Also, they are the *Conveyance-Part*
 of the Gospel in *bringing home* the Remis-
 sion of Sins as a clear Thing *in Christ*, and
 let in upon the Soul *from Christ* thro' the
 Col. 2. 12. Eye of the New Creature, even *Faith of the*
Operation of God. All this still is *Effectual*
Grace working all for them and in them,
 according to the Good Pleasure of God,
 far above Tenders. Peter wound up his
 || Acts 10. 42, || Doctrinals to *Cornelius* bravely, and to
 43. his *Neighbours* and *Kindred*, making all the
 Gospel to be of *One Piece of Grace*; He made
 || Ma. 53. 1. the Delivery of his || *Report* to be *Preach-*
 ing to the People, and *Testifying* the Truth
 of the Gospel. He did not wind it up in
Offers, He made *Faith* to be of Grace, as
 well as *Remission of Sins* to be of Grace. And
 that *Faith*, being wrought of the *Spirit*, who
 cannot work it *Evangelically* in the Soul, but
 * 2 Pet. 1. 1. * *thro' and under the Righteousness of God*,
 [receives] a Thing which hath a *Mystical*
Being in [Christ], and doth not [make]
 a Thing to have an *Existence* towards [me]
 || 2 Cor. 5. 18. out of the *Creature* which had no || *Pattern-*
Being of it before in *Christ*. Peter wound
 up his Doctrine thus. But the *Evil* is, there
 have come Preachers since who wind up
 * Gal. 3. 3. their *Doctrinals* in a way of * *Free-Will-App-*
lication, or what too much looks that way,
 that as much exalts the *Creature* for Be-
 lieving, as their Way exalts the Blood of
 Christ for Remission. The Frame of their
 Discourse doth, and all the Contexture of
 that *Kind* of Exhortations which they af-
 fect, doth exalt a Man's *Self* in the Busi-
 ness of Faith: Which *Kind* and Way of
 Preaching, *Jehovah* the Spirit will more ef-
 fectually

fectually pull down in * *Time to come*, and * Isa. 30. 24. will not loose the Things he hath wrought. 2 John 8. The Spirit is *Jehovah*, as appears *Isaiah* 48. 17. compared with 1 Cor. 2. 13. he is God, *Acts* 5. 3, 4. he is the Lord the Spirit, as *Kυρις πνευμα* the Original of 2 Cor. 3. 18. testifies. Consequently, his Glory he *Isa.* 42. 8. will not give to another in the winding up of *Doctrinals* by a Company of Dead, Blind and Ineffectual Offers, and as what you call your *Grace-Offers* are.

Plea 12. " So Paul issues his Sermon *Act.* " 13. 38, 39. which also he enforces with " awakening Motives, *Verses* 40, 41.

Reply. So Paul? Why, if he issues it so as Peter did, we have seen it's far enough from the *Device* I oppose. It's Evident he issues not his Sermon in the Place cited with the *Fault* I have been complaining of. For when that Apostle winds up his *Doctrinals* with Application (as you call it), he makes the latter to be of one Piece of Grace with the former; that as he had preach'd the *Doctrine* of Christ to the *Jews*, so he continued to Preach the *Doctrine* of the * *Forgiveness of Sin* thro' the same Man, * 2 Cor. 5. 19. Jesus, to the *Jews*. What else can be gather'd out of his Application, *Acts* 13. 38, 39. Be it known unto you therefore, Men and Brethren, that through this Man is Preached unto you the *Forgiveness of Sins*: And by him all that believe are justified from all Things from which ye could not be justified by the Law of Moses. Till the Elect believe they are not justified in their own * *Consciences*, as * Heb. 10. 2. they are, when under the same Righteousness by a Work of the || *Holy Ghost* they || 1 Cor. 6. 11. do believe. This is far from offering them the *Forgiveness* of their Sins. The *Doctrine* of *Forgiveness* Preach'd to a mix'd Auditory

- Auditory is one Thing, and the *Benefit of Forgiveness* which the Elect obtain in their own Consciences at Believing, is another
- * *Acts* 20. 21. Thing. He Preach'd the *Doctrine* * witnessing to their Ears; but never offer'd the *Salvation* of it to their Acceptance. Besides, it's manifest his awakening Motives at *Verses* 40, 41. were not because the *Jews* were in danger of not receiving the *Blessings* of the Gospel, to which the *Non-Elect* were never appointed; but because they
- * *Acts* 13. 41. were in Danger of * aggravating their Sin and Account, by rejecting the Doctrines and Miracles of the Gospel, as the Truth of God, to the Preaching of which *Doctrine* they were appointed, and to the Accepting of which *Doctrine* they were commanded. And so his *awakening Motives* were to prevent the Judgments of God upon the *Jews*, by accepting the *Doctrine* of Everlasting Life, before he carried all away unto the *Gentiles*, and left them under greater Hardness; as is plain in those Words at *Verses* 40, 41. *Beware therefore, lest that come upon you which is spoken of in the Prophets, behold ye Despisers, and wonder, and perish: For I*
- * *Isa.* 6. 9. * *work a Work in your Days, a Work which you shall in no wise believe, tho' a Man declare it unto you (at Antioch), as Paul afterwards declar'd it to others of the Jews (at Rome), which they would not believe when it was told them, Acts* 28. 26, 27, 28. *viz. what in-*
- || *Rom.* 11. 8. *vincible and || judicial Hardness* God would give them up unto for despising the *Doctrines* in which others found *Salvation*. Oh! That Preachers now could [distinguish] in winding up their Doctrinals with *awakening Motives* to believe the *Doctrine* and Report of Christ which Men despise, and

not unskillfully to wind up what ought to be again unravell'd.

Plea 13. " This is as Essential to our Work and the Message we have to deliver as the Doctrine of Election, and to be first proposed.

Reply. We see what is *Essential* to our Work and Message which we have to deliver. It is to deliver the *Apostle's Doctrine* Acts 2: 42. in the *Apostle's Spirit*; and we should then never wind up Doctrinals so unskillfully or *forwardly*, as to overthrow the Doctrine of Election, and go about to convert a People to God beside his own * *Foundation*, 2 Tim. 2. 19. and without any regard thereto; and that as the *Offence* I am striking at evermore doth.

Plea 14. " What did Paul mean [To you is Preached Forgiveness]? Did he mean you are forgiven? Or that it was held forth and proposed for their Acceptance?

Reply. I have shewn he meant *neither*; but Preach'd the *Doctrine* to them, without offering the *Blessing* of Forgiveness at all. This was convey'd to the Elect under the imputation of the Righteousness of God, and the rest heard the Doctrine preach'd and were || *blinded*.

|| Rom. 11. 7.

Plea 15. " I cannot think but that the denying of such a necessary, applicatory way of Preaching tends to harden the *Arminians* in their Disbelief of the Gospel, while we shall own the Absurdities they use to fasten, as indeed flowing from the Doctrine we hold.

Reply. Suppose it doth. Is the Gospel the worse for that? Is the Sun worse for ordning the Clay? Read those Places of Scripture, Rom. 11. 8. John 12. 40. Matth.

13. 14.

13. 14. *Isa. 6. 9. Mark 4. 12. Acts 28. 26. Luke 8. 4.* and see if the Bible doth not hold as *severe Doctrine* (which without a Work from the Lord the Spirit tends to harden the *Arminians* in their Disbelief of Effectual Grace) as we profess to hold. Ah! This *Cowardise* is a Stain upon Profession, and is like to be one upon all our *Glory*! Where are the Men upon *Earth* that should be *valiant for the Truth*? Even for that Truth of God which most stumbles and hardens the *Arminians*? Shall we trim it, conceal our Principles, give up Truths, and alter 'em to gain a better Esteem of our Doctrine among the *Arminians*? Away, Away! Lord help me to *stand fast* in those Glorious Liberties wherewith *Christ* hath made me free! I have heard a *Hundred* of Choice and Free Experiences told in *Zion* (for tho' we desire the Saints, we [force] none to * declare the Work of God upon their Souls) yet I never heard of one Soul that got any Benefit by the corrupt *Human* Forms of Application in offering and Tendering them *Christ*. But I have heard many bewail how this Preaching has entangled them, puzzled them, darkned the Work of Grace, thrown 'em down from *Stedfastness* in attending upon Sermons, and hath made them lose all the felt Benefit they had got before in *Doctrinals*. And meerly because the *Holy Ghost* that hath been pleased in their [Doctrine] of *Christ*, hath been || griev'd by their mangling way of [Application]. And since *Arminians* will be hardned at the Doctrine of God's Grace, let it be so; if our Gospel be hid, it is hid to them that are lost. And better all the *Arminians* in the World were hardned, who strike at God's Grace and *Christ's Righteousness*, and plainly de-
- 2 Cor. 3. 18. last Words.
- Jer. 9. 3.
- Gal. 5. 1.
- * Isa. 43. 21. with
- Rom. 10. 10.
- # Eph. 4. 30.
- 2 Cor. 4. 3.

clare they have no Work of God's Spirit upon 'em above Nature, and wrought in them to bow to God's Sovereign Grace, than that one of God's Righteous, Little Ones, under the Imputation of that Righteousness, should be made sad, offended, injur'd, in- Ezek. 13. 22. tangled and bewildred, in whose Souls God hath wrought Effectual Grace to feel the Deceit, tho' he has not bestow'd upon Jer. 8. 5. 'em such a Discerning Measure of the Holy Spirit, to see that the Fault lies in your unskilful Applications and Dark Offers, as well as in their Dark Selves!

Plea 16. " 3. An Invitation suppose to Arg. 3.

" a Dinner or Supper, is an Offer of a Participation of the Provision there made.

" The Gospel is such an Invitation, Matth.

" 22. who will come to this Marriage-

" Feast? Who will feed upon Christ?

Reply. This Third Argument to uphold * Offer's of Grace is wide from the Cause. * Jer. 2. 13.

For an Offer of Grace is no Invitation, nor is an Invitation any Offer of Grace. I defer the Proof till the next Chapter, where the full Answer comes in upon the Head of Invitations.

Plea 17. " 4. The Gospel proposes the Arg. 4.

" Heavenly Canaan to Souls, in such sort as

" the Earthly Canaan was proposed to the

" People of Israel. I speak not of the

" Terms, but of the Nature of the Propo-

" sal. See Heb. 3. 18, 19. Chap. 4. 1, 2, 3.

" The Divine Determination was accord-

" ing as we see the Event to have been;

" yet quoad Homines they had an Offer of

" Canaan, which their Unbelief prevented.

" So here, A Promise is left us; the Gos-

" pel is Preached concerning the Spiritual

" Rest, as to them in Type concerning the

" Literal Canaan Rest.

U

Reply:

Answer'd.

Reply. Under these Good Words the Pleader hath very corruptly shrouded a most woful Parcel of *Arminianism*; which who-soever doth take up, as this Scheme (in a notorious perverting the Things spoken of in the *Hebrews*) frames them, I will be bold to say of him, he doth by none of this Doctrine (so perverted) enter into Rest. I will be Particular in my Reply.

1. Those sweet Phrases, *the Heavenly Canaan* and *the Spiritual Rest*, so far as the Pleader means them of the *Saints Everlasting Rest in Heaven*, do no ways match the Design of the *Holy Ghost* in the Texts that are brought out of the *Hebrews*, nor do they at all bear up the Supposition they are made in the Plea to serve. And if so, where's the Proof in producing the said Texts for the Nature of a *Proposal of Heaven* to Men in such sort as the *Earthly Canaan* was propos'd (as saith the Pleader) to the People of *Israel*? What will become of the Offer of the *Spiritual Rest* (if *Heaven*, or the Rest of *Glory*, be that same Rest?) Or How will it comport with the Promise of *Canaan*, supposing that Both these Texts be prov'd to be nothing to the Purpose, to set forth *Offers of Grace* and propose *Eternal Life* to sinners? For, 1. God's *Canaan-Rest* which he sware the *Israelites* should not enter into, *Heb. 3. 18.* and which we see they could not enter into, because of Unbelief, *Verse 19.* could not be that *Earthly Canaan-Rest*, as a Type of [*Heaven*], and therefore was not so propos'd: Because [such *Israelites* as did enter into *Canaan* by Faith in the Promise of that Land, whence it was called the Land of Promise, *Heb. 11.* did not enter'd not into it by the Blood of the *Legal Sacrifices*, a Type of the Blood of Christ]

Christ: Whereas all that enter into Heaven, the Holiest of all, do enter in by the Blood of Jesus, the Gospel-Sacrifice, whether they enter by Faith, or by Fruition at the Soul's putting off its Earthly Tabernacle the Body. So that the Canaan-Rest could be no Type of the Glory-Rest in Heaven. It must therefore be a Type of some other Rest besides. 2. The Rest which is spoken of Heb. 4. 1. is a Glorious Rest, yet not the Glory-Rest neither which will be in Heaven, and that to all Eternity. Howbeit it's a Glorious Rest. What Glorious Rest you'll say? I answer, the Glorious Rest at * Latter Day in Christ's Kingdom. It's the * Promise-Rest of Soul and Body in a Glorious Kingdom of || Rewards, when the Saints that now have Bodies resting in their Graves, shall be raised in the same Bodies, fashioned like unto his Glorious Body who is their Head, and shall enter with their Souls into this Promise-Rest at latter Day. Now the Land of Promise and the Israelite's entering into the Land of Canaan, were a Type of this * Paradise, and Fruition of the || Promise-Rest in Christ's Glorious Kingdom, or Great Sabbatism of the Thousand Tears, even that long Lord's Day's Rest upon Earth, wherein the * Earthly Canaan will be turn'd into a Heavenly Canaan, (2 Pet. 3. 13. with Isa. 65. 17, 18. and Isa. 51. 16, 17.) a Heavenly Canaan indeed! Yet tho' Heavenly it will be a Canaan upon [Earth], and not the Eternal Rest in * Heaven. Now inasmuch as this Thousand Tear's Rest, or Glorious Sabbath, is what Christ in the new Heavens and his Saints in the new Earth, will openly enter into, after the Week of Labours, or of Six Thousand Year's Toil (now almost ended from the Creation)

- Creation) is compleatly [over] : Therefore this *Fourth* Chapter of the *Hebrews* doth reveal to us that *the Lord's Day* (our present *Christian Sabbath*) is a *sacred Day* of Communion-Rest with Christ in Ordinances, as an *Earnest* of the other great *Sabbath* to come at last : And this *Earnest*, or Earnest-Rest now on Lord's Days, is the *Spiritual Rest* of the Gospel, and ought to be a *Bodily Rest* from Labour too, since our
- 1 Cor. 6. 20. *Bodies are bought with a Price*, as much as is consistent with our present *imperfect State* and Circumstances. This *Spiritual Rest* of the *Sabbath*, as it's made up of *Spiritual Refreshments* with Christ, in *Worship* and *Ordinances* of his *own Appointment*, is that Rest which is spoken of *Verse 3.* that *we* which have believed do enter into, as an [Earnest] of that *Kingdom-Rest* laid down as the main Text, *Verse 1.* which he illustrates by the *Sabbath*, and proves by the *sacred Day of Rest*, till he issues it in the same *Kingdom-Rest* in *Verse 11.* which he began with, *Verse 1.* so that the Apostle here is not at all speaking of *Heaven's Rest*. Once more observe, that this *Sabbath-Rest* of Church-Communion with Christ, in the *Worship* and *Ordinances* of Christ, which we that have believed do enter into, is made out substantially for the *Lord's Day*, and founded by Christ upon his *ceasing* from the Works of [Redemption], and entering into his Rest, or *Sabbath*, by keeping this *First Day Sabbath* with his *Disciples*, after he was risen from the Dead ; as God ceased from the Works of [Creation] and entered into Rest, or a Sabbath, upon the *Seventh Day*: But the same Patterns and after the same Manner, will it be in the End of our Labour *the Lord*: to wit, when the Great Week
- Heb. 4. *Ende*
- Rev. 1. 10. *Ende*
- John 20. 19. *with Verse 26,* *Ende*
- 1 Cor. 15. 58. *Ende*

Ended, and all the Saints have done their Weekly Toil, then comes the great keeping of a *Sabbath* in that *Rest* which remain- Heb. 4. 9.
eth for the People of God: And how shall we enter into it? Why, as *God enter'd into His Rest*, and as *Christ enter'd into His*. 1. As Verse 10.
God enter'd into His, at the End of *Six Days* work, so we shall enter into *our's* at the End of the Great Week, the *Millenary* Week, after all the saints in all Ages have finish'd their *Six Thousand* Years of Labour.
2. As *Christ enter'd into His* on the Morning of the * *Sabbath* by *rising from the Dead* * Mark 16. 2:
at finishing of the Works, so we shall enter into this *Rest* who have the *Promise made* Heb. 4. 1.
us, when we rise from the Dead in the Morning of the latter Day, or very early * Psal. 49. 14,
on the *last Sabbath* to be enjoy'd in Time:
And then we shall be all *Seventh Day's* Men, when the Date of our || *First Day* is ended, || 1 Cor. 16. 2.
and the *latter Sabbath* come. This Glorious with
Rest now is so far from being *propos'd*, as AAs 20. 7.
the *Offer-plea* urges on Behalf of the Heavenly *Canaan*, that it's plainly made known
in the old Testament by a *Promise*, compare Heb. 4. 1. with Gen. 17. 8. which *Promise*
made good under the new Testament in an *Earnest* of the *Promise* by enjoying the
blessings of the *Sabbath*, and shall be made good in the Distribution of * *Open Rewards* * Rev. 2. 25.
at the Coming of Christ in *latter Day*. So with
that the Good Words being open'd, which Heb. 10. 35.
the *Pleader* has urg'd, his *Mask* will be quickly taken off, and the *Arminianism*, underneath disclos'd, tho' I can't warrant you,
at some *Anti-Kingdom-Men* may be offend-
at the Report of this *Promise-Rest*.
2. What a Grand Mistake is it to make
Offer and a || *Promise* to be Both one! || Heb. 4. 1,
as if *Canaan* of Old was [offer'd] to *Israel*,

- and so the *Promise* was to be over-look'd. Yet 'tis call'd *the Land of Promise*, not the Land of *Proposal*. And if *Canaan* was not [offer'd] to them of Old in the *Type*, How can Heaven and Glory (supposing *Canaan* typified Heaven, which yet I have proved did not) be now * *offer'd* in the Preaching of the Gospel to Sinners in the *Truth* of the *Type*?
3. Here is a woful Parcel of || *Arminianism* sugred over. To evince it I need only go over the Parts. The Gospel (saith the *Offer-Plea*) *proposes* the Heavenly *Canaan* to Souls, in such sort as the Earthly *Canaan* was proposed to the People of *Israel*, as to the [Nature] of the *Proposal*. Now the *Nature* there of the *Proposal* lay in a [Promise] of *Canaan* to the Seed of * *Abraham*, *Isaac* and *Jacob*. Also the *Nature* of that *Promise* lay in the [Terms] of it. For strip it of the Terms of the *Canaan-Promise*, and you strip it of the *Nature* of the *Canaan-Promise*. Therefore it was a Caution without any Foundation for its self in the Pleader, to say, I speak not of the *Terms*, but of the *Nature* of the *Proposal*. For this is a plain *Arminian* Gloss foisted in upon the Place of the *Hebrew* lest (forsooth) we should || harden the *Arminians*. For as They call it *Terms*, so we must put on something that *apes the Fashion* and colour over the whole Gospel of Christ in the *Nature* of a *Proposal*, and in such Nature too as supposes an || *Offer* of the Land of *Canaan*. Now 1. This confounds the [Law] and the [Gospel-State] in the new Law, as the *Arminians* from the *Papists* do. For in the Law State they had no Grace or * *Strength* given 'em from *Sin* Law to be obedient to the Commandment
- Heb. 11. 9.
- * Job 6. 24.
- || Jer. 2. 19.
with
Jer. 9. 6.
- * Gen. 15. 7.
- || Luke 2. 34.
- || Zech. 10. 2.
- * Rom. 5. 6.

in the Wilderness; but they were only Commanded to be Obedient, and so enter the Promise after their Obedience; and were || *punish'd* if they were not so, both || *Psal. 78. 21.* with an Exclusion from *Canaan*, and with Death in the Wilderness. Well then, if *Heb. 4. 1, 2, 3.* built upon *Chapter 3. 18, 19.* (as made a *Type of Heaven*) be supposed to speak of an * *Offer* of Heaven and Glory to us, in the Nature of the Transactions of God towards *Israel*, you do therewith (so far as supposal can do it) cut off all the Grace, *Springs*, Influences and secret Causes of Gospel-Faith and Obedience, and || *Gal. 5. 4.* level our State with the Law, in point of all these, as *Arminians* do. 2. You make the Enjoyment of Heaven to depend as nearly upon the Sinner's *Acceptance of a Proposal* of Heaven in Faith and Obedience, as the Enjoyment of the Earthly *Canaan* depended upon what you call a [*Proposal*] of *Canaan* to them upon their Behaviour in the Wilderness. For this was the very Nature of their entering *Canaan*, viz. upon * *Its* and Suppositions of *Personal Obedience*. Hence *Their Terms* and *your Proposals* are (in Matters of the Gospel) grown out of one rank Stalk of *Arminianism*. 3. They all || *fail'd* in the Wilderness after their Coming out of the Land of *Egypt*, except * *Two*, and never entred *Canaan*: So would *Thousands* and *Ten Thousands*, and all under Heaven, miss of Heaven, if We and They were to enter Heaven, as the *Israelites* entred *Canaan*. For who is there ever came up to *Acceptance* upon the [*Nature*] of a *Proposal*, if you strip Heaven of the pure Gift and the Deed of Settlement? The Gift of God is *Eternal Life*, 'tis not the *Pro-* *Rom. 6. 23.* *posal* of God is *Eternal Life*. And as for

* *Isa. 24. 5.*

* *Rom. 4. 24.* in which Text the I F is absolutely excluded by the *Original*. So that Gospel-Blessings are not, as *Canaan's* Blessings were, upon I F'S: But are the *sure Mercies of David*. Imputation of the Righteousness of God depends upon no I F. || *Num. 32. 11.*

* *Vers 12.*

Col. 1. 12.

Grace whereby we are made meet for Heaven, it's as much the Gift of God, as Heaven its self is the Gift of God. 4. If any desire to see those Texts, *Heb. 3. 18, 19.* and *Heb. 4.* elsewhere cleared from the common Mis-applications, he may, if he hath my last Book of *the Glory of Christ* unvail'd, consult pages 870, 871.

Arg. 5.

Plea 18. " 5. The Gospel must be first
" Preached, and the Proposal of Christ
" made to the *Jews*, which they rejecting,
" it was then carried to the *Gentiles*.

Answer'd.

Reply. Preaching of the Gospel and proposing of the Gospel are Two Things very wide one from another, as this *Treatise* hath shewn enough. The Gospel must first be Preached to the *Jews*, which did contain in it Eternal Life and Glory: Because in Preaching it to the *Jews*, there was among

* Rom. 9. 27.

them an Elect Number, even a * Remnant to be laid hold on by the Gospel Preach'd. But the Scriptures speak of no proposing of the Gospel to the *Jews*. This is a sort of *Neonomian* Quill dip'd in the *Arminian* Ink and cast Abroad into Nature's Blot, on purpose to amuse the People about the True Preaching of the Gospel.

Plea 19. " Thus was the Commission
" *Luke 24. 47.*

Reply. Let us read this Commission. The Words of the Text are, *And that Repentance and Remission of Sins should be Preached in his Name among all Nations, beginning at Jerusalem.* That the Gospel must be first Preached to the *Jews* is so clear from this Text none can deny it. But that the Gospel therein must be at all || proposed to the *Jews*, appears not. For God stood not to the Courtesie of any Man, or Creature under Heaven, in his receiving the Gospel. Therefore

|| 1 Sam. 12.
21.

Therefore in order to its *Acceptance*, it would have been an unapt and *Unbecoming Means* for God to have propos'd it to Jew or Gentile. On the other Hand, the *Elect* were to be || *Conquer'd* by it, and to be || *conquer'd* at *Jerusalem*; that the *Others* seeing it might not be able to maintain their own *Doctrinal Infidelity* out of the Old Testament, and therein might have their Sins *ripen'd* to their own Destruction, as is plain by the *Scriptures*, in God's || *hardening* them || *Rom. 9. 18.*

Under the Gospel, and casting away the *Non-Elect*. And what is this Commission then to Preach the Gospel in Christ's Name among all Nations beginning at *Jerusalem*, to Offers of Grace and *Proposals* of Christ? Nothing. Oh! How Powerfully did the *Preaching* of the Gospel *discriminate* the *Elect* from the *Non-Elect* at *Jerusalem*! It presently sever'd 'em into Two Companys. It broke their * *Carnal Union*. But your * *Zech. 11. 14.*

Offers never do it in a Congregation, when you make 'em to Blind Sinners. No. Sinners come, and go as they come. Oh! But if we Preach'd the Gospel as we *should*, they would very Few of 'em come and go from Time to Time as we first found 'em, all holding in a String to exalt *Self*, instead of *exalting the Lord alone*. I say, they would || *Isa. 2. 17.*

They not always come and go thus. No. They would be *Divided* into Two Companys, the *Comers unto a Living Stone*, disallowed indeed 1 *Pet. 2. 4.*

of Men, but *chosen of God* and *Precious*, and the *Goers that* || *went back and walked no more* || *John 6. 66.*

with him. The Gospel would *discriminate* them. The *Elect* would have some * *No-* * *Acts 13. 42.*

able Work upon 'em speedily. There would be a true Work which would break out into a * *clear Work* afterwards. The *Non-* * *Verse 48.*

Elect on the other Hand, would growl, murmur,

Rev. 14. 6.

Isa. 6. 6.

|| Isa. 4. 4.

* Mal. 1. 13.

|| Zech. 7. 11.

* Dan. 12. 10.

* Acts 28. 24.

2 Cor. 3. 18.

* Rom. 4. 21.

with

2 Pet. 1. 1.

|| Judg. 16. 20.

murmure, cavil and [*be gone*] and nestle under the Silk and Sattin Preachers, as they do sometimes here in this Place after a Morning's Trial of the Everlasting Gospel in the [*Leaking*] Times of *Sturbridge-Fair*. Where perhaps the Place, while a live Coal is taken off the Altar that just warms God's Children, and || burns up some of their Lust in the Fore-part of the Day, is too hot to hold some other Professours in an * Afternoon ! Nay, I have seen some of 'em run out of the Place, and have had no || *Patience* upon the Points that give all the Glory to God in Three Persons, and exalt the Work of [*Conversion*] upon *Election*, *Redemption* and *Regeneration-Love* ! Now there must be some Notable * Trial and Discrimination of Men by and under the Preaching of the Gospel, if it be right Preaching such as the Lord himself *Commissions* us to and owns. Such a Discrimination there was at *Jerusalem*, at *Antioch*, at * *Rome*, &c. But now your *Uncommission'd Offers* cheat Men, your *Proposals* beget in them false Conceptions of the *Freedom* of the Will, and leave them Strangers to the Influence of the Lord the Spirit thro' and under * *Imputed Righteousness*. You propose (the coming to Christ and going to Heaven) such a *Nature* of Preaching, that they fracture to Themselves (where they never felt the Power of *Corruption* nor have been in *bondage under the Law*) an *Imagination* || *Self-Strength* to be a going and a Doing under your Doctrine, as easily, if they be wanting to Themselves, as they might take a Place for *London* in the *Stage-Coach*. The Truth is, till I was under *Great* Convictions than *Arminians* generally are, I thought so too. Now the Scripture tells

s, that as in *Water Face answers to Face*, so *Prov. 27. 19.*
the Heart of Man to Man. Then if these
were *My Thoughts* to hear Men offering *Me*
Christ, why may I not believe that they are
also many *Other Men's Thoughts*, when
they hear you || offer *Christ and Grace* to || *Deut 27. 18.*
em? You may tell 'em perhaps you don't
mean this, nor mean that, nor mean t'other,
nor would have 'em mistake you; yet they
will] mistake you, so long as you harp
upon your * *Offers*, and mistake your * *1 John 2. 11.*
selves].

Plea 20, " Thus it was meet it should
be and necessary, *Acts 13. 46.* But They
to whom *Forgiveness* was Preached, *Ver.*
38. put it from them and judg'd them-
selves unworthy of *Everlasting Life*, *Ver.*
46. unto Them **FIRST** God sent his
Son *Jesus*, viz. in the Gospel, &c. *Acts*
3. 26. was here no *Tender of Christ*?
No Offer of *Grace or Salvation*?

Reply. 1. It was meet that the Gospel
should be first Preached to the *Jews*, be-
cause they were in an * *Elder Church-State* * *Isa. 54. 1.*
than the *Gentiles*. And whether they would
hear the Doctrine or forbear the Doctrine
Preach'd (for 'twas no Offer of *Grace* and
Christ to 'em) it was meet for the stopping
of their Mouths against the Free Dispensa- *Tit. 1. 11.*
tion to all sorts of Sinners, that they should
not be able to say the Dispensation of the
Apostle's Doctrine was worse than the Dis-
pensation of *Ezekiel's*: For He was to go
and tell them the Truth, tho' they were a *Ezek. 2. 7.*
Rebellious House; whether they would hear, or
whether they would forbear. So the same *Re-*
bellious House which had killed the *Heir*, *Mat. 21. 38.*
should be first told of it, and told of it too
roundly thro' Both their Ears. If the Ho-
ly Ghost would open the Event prosper-
ously,

- ously, and *discover* an Election of Grace among them, then this Gospel should lay hold of them in the || Vertue of the Blood they shed: If not, yet it should clearly *discriminate* them, by the very Opposition to the Gospel they should be left to raise, and make it known to the Apostles that they were of the || *Non-Election* whom God would *cast away*, and shew the Apostles their Duty from whom they ought to [turn] unto the Gentiles. And so it was meet the Gospel should be *first* Preached unto the
- || 1 Pet. 1. 1. || *Seed to be cast off*, to clear the Righteous way of God's Dispensations in the Jew's Rejection. 2. Again, it was *necessary*; for without this Discrimination of *Elect* and *Non-Elect* by a Powerful and *Effectual* Gospel Preach'd, to stumble the Jews and enlighten the Gentiles at *Antioch*, (which could not have been done by a *Proposed* Gospel) there had been no way made for the Apostles fairly to reject the Jews, for some People must be *rejected* where the Gospel comes. But if Men will *club* together to accept of a Gospel upon their own Agreed *Proposals*, it must be *Another* Gospel that every Body can easily agree upon afore their *Eyes are opened*, which is *not* the Gospel; for the Gospel of Christ cannot be so served. Well, it was necessary according to the deep and wise || *Counsels* of God, that the Apostles should first Preach the Gospel to the Jews at *Antioch* in this 13th of the *Acts*, where I am Opening the 46th Verse, that the Issue might be *Effectual* and
- || Rom. 11. 1, 7. || *Discriminating*, in an || *orderly* Way, upon another sort of People, and so the Apostles might leave the *Rebellious Synagogue*, and go among the *Gentiles*. And as this was the Foundation of that Famous Church in *Antioch*,
- Gal. 1. 6.
- || Eph. 1. 11. with Psal. 33. 11.
- || 1 Cor. 3. 10.

Antioch, the * *Corner-Stone* being laid in * 1 Pet. 2. 6. when the *Jews* had stumbled thereat, it was after the same Manner in other Parts of the World. The Elect || *Gentiles* were || Rom. 11. 19. not to receive the Gospel, and be taken in to a Church-State, till the *Non-Elect Jews* had stumbled at Christ, and rejected the Gospel in his Name. 'Tis Their * *Fall*, * Rom. 9. 32. brought about by the Discriminate Preaching of *God's Settlements* and *Christ's Sufferings* in the Man *Jesus* stumbling them, which hath let in * *Salvation* upon the *Gentile* * Rom. 11. 11. World. Rom. 11. 12. Now if the *Fall* of them be the *Riches* of the World, and the diminishing of them the *Riches* of the *Gentiles*; how much more their *Fulness*? But now wherein was it necessary that the Gospel should be first Preach'd to the *Jews* by a company of Cold || *Offers*? What would these have || Lam. 1. 6. done? Would they have stumbled the *Jews*? No. They would but have diverted 'em into a Fit of Laughter, and have made them look upon the Apostles, *Paul* and *Barnabas*, to have been a couple of *Simple Fellows*: Whereas a Powerful Opening of the Mystery of *God* in *Christ*, of which [that] Sermon at *Antioch* consisted (far enough from the * *Offer*) presently stumbled them, that * Phil. 3. 3. the Counsels of *God*, as to *Election* and *Non-Election*, touching *Jew* and *Gentile*, Openly took Effect. And why? Because they Preach'd according to that Doctrine of Good old *Simeon*, This Child is set for the *Fall* and *Ri-* Luke 3. 34. sing again of many in *Israel*, and for a Sign which shall be spoken against. *Offers* would have propagated a mix'd Gospel. But they were Operations of the Holy Ghost which sever'd the * *Wheat* from the *Chaff*, the * Mat. 3. 12. Elect from the *Non-Elect*, and preserv'd the pure Gospel entire. The Apostles were of a brave

- a brave and faithful Spirit. They would
 * John 3. 6. * *not* run it into an old *Adam's* Mixture
 into a Carnal Composition *in the Nature of*
Proposals (one side abating, and the other
 side advancing) such as hath since obtain'd,
 || Dan. 11. 27. ed, tho' it might have Carnally || *united*
 Congregation, and hypocritically there at
Antioch have comprehended *Jew* and *Gentile*.
 * 2 Cor. 1. 18. tile. But they were brave and * *peremptory*,
 such as if Men are in any Degree for
 Christ now, they are presently branded
 for *Schismatics*, or Breakers of Churches.
 Acts 13. 46. Seeing you put it from you, and judge your
 selves unworthy of *Everlasting Life*, lo ! We
 turn to the *Gentiles*. But how is that to be
 understood, you judge your selves unworthy
 || Psal. 88. 14. *Everlasting Life* ? Not as Sinners || trouble
 in Conscience, but as *Adversaries* enrag'd
 with Displeasure against the Gospel, and
 * 2 Tim. 3. 13. so had made a Judgment of * Themselves
 to the *Apostles*, how base and unworthy they
 were in the *Apostle's* Eyes to have the
 [Gospel] of *Everlasting Life* Preach'd unto
 'em again : Insomuch that by this plain and
 || Acts 13. 45. full || *Discovery of the Jews*, the *Apostle*
 saw it to be their Duty to turn unto the
Gentiles. Then as to that Acts 3. 26. unto
 || Eph. 1. 3. you || FIRST, God having rais'd up his
 Son *Jesus*, sent him to bless you, in turning
 away every one of you from his Iniquities.
 1. Here is no Offer of Christ, but a positive
 * Gal. 2. 8. Sending of Christ unto them in * *Effectual*
Grace. For, 2. Here is blessing them in turn-
 ing away every one of them from their Iniqui-
 ties. How is that ? Why, every one of
 those *Three Thousand Souls* that had been
 converted in the former Chapter, and were
 added to the Number of the Names which
 || in the First Chapter had been about
 Acts 1. 15. *Hundred and Twenty*. All these had been
 bless'd

blest in being turn'd away every one of them from their Iniquities, according to Christ's [Prayer] for the Elect part of them, John 17. 9. though they Crucified him. And further, Mark 15. 25. every One of those who should be found Converted, as a Fruit of it, in that next Sermon in this Third Chapter of the Acts: Which upon * Scrutiny made of their fur- * Plal. 87. 6. ber Number appears Acts 4. 4. to be no less than Four Thousand Souls. Thus it's plain, the same Forgiveness pray'd for in their Behalf by Christ upon the [Cross], Father, forgive them, for they know not what they do, was brought Home unto 'em from Christ now upon the [Throne]. So that it opens in Blessing the Elect, and in turning away every one of the Elect from their Iniquities. And what is all this to an Offer to bless? Or an Offer to turn away every one of the Elect from their Iniquities? Or what is this to the || Offer of Grace to bless the Non-Elect Sinners, who are never blest'd? And the Offer of Grace to turn away every one of the Non-Elect from their Iniquities, when yet not one of them ever are, nor shall be || turn'd away from them? Oh! That all this might be as a [Sponge] upon Press-Letters, to give future Editions of the Church's Writings in a fairer Copy: And again, as a sponge upon Paper, to blot out all our Non-Conformist-Tenders! * Rev. 3. 19. Plea 21. " This same slighted Gospel was brought to the Gentiles, Acts 28. 28. so that if it were an Offer of Christ to Them, it is so to Us. Reply. Very Good! It was brought to the Gentiles. And then the Reverse of this Plea will make the Answer, that if it were not an || Offer of Christ to Them, then it

it is *not* so to Us. Now to the Place. The Words of the Text are, *Be it known therefore unto you (to you Jews) that the Salvation of God is sent unto the Gentiles, and that they will hear it.* Is there any Thing here

|| Luke 10. 26. looks like an || Offer of Salvation to the Gentiles among all this? Let's examine

1. This is positively called *the Salvation of God* which should go to the *Gentiles*, where as under a Latitude of Expression at Ver

* Luke 17. 21. 23. it is called *the * Kingdom of God*, which concern'd *Elect* and *Non-Elect*, *Subject* and *Rebel* too, as it came unto the *Jews*, according to what I have distinguished in *Doctrine* and *Salvation*, in some of the *Fore* Parts of this Treatise. And yet when it is stiled *the Kingdom of God* there at Verse 23

* Acts 9. 22. stroy, he *expounded* and * *testified*, and no he *propos'd*, *offer'd* or *tendered* the *Kingdom of God*. Now if *Scripture-Rule* had any where directed us to make *Offers* of *Christ* to *Sinners*, it would have been [here] about the *Kingdom of God*. But here's no such Thing. And then when it goes high

|| Mat. 20. 16. er, even to the || *Elect*, it's accompanied with a *Merciful Operation*, and is call'd *the Salvation of God*. last Words.

2. This *Salvation of God* is *sent*, 'tis not *offer'd*. If a *Lord* send his *Coach* to fetch home his *Children*, doth he *offer* his *Coach*? No. This would be to a *Stranger*. It can't be to his *Children*

* Song 3. 9. Neither doth *Christ* offer his * *Chariot*, but send it, *pav'd with Love*, to bring home the *Elect Daughters of Jerusalem*. The Gospel is our *Message*, not our *Proposal*: It's *God's*

Verse 10. *Operation* and none of our *Offer*. For 3. *And they will hear it.* Will hear it? How with *Free will* or with *freed Will*? It must be *One* of them. If it be *Free Will*, then

Men it seems must be supposed all of a Piece who talk of their * *Offers*: For they * Luke 23.12. shew us professedly where they *had* them, even under the Standard of *Arminius*. If with a *Freed* Will, then it's done by *Operation*, and not by *Offers*. For God doth not free the Will by an *Offer* of Grace, but by an * *Operation* of Grace. Let me then * Heb. 8. 10. Preach *home* to the Points of Grace, as they lie in *God's* Hands, and not wander into a Parcel of *Offers* that lie in Creature-Bounds.

Plea 22. " 6. Where the Issue is either choosing or refusing a Proposed Advantage or Benefit, there was an *Offer*. Arg. 6.

Reply. 1. Truths of the Gospel are to be Answer'd. preached first of all *absolutely*, as Matters of God's Glory. Besides, how can we think that the Advantage and Benefit of the Creature can rise up *separately*? 2. The Truth of the Doctrine, because it belongs to the *Kingdom of God*, should be argued, open'd, witness'd and inculcated to a Persecution of the *Notion* and * Report of it, * Isa. 53. 1. if possible, whether it redounds to the leaving *Advantage* and Benefit of the Person, or no. So *Acts* 28. 23. of which before. 3. On Supposition of Benefit to the elect, if there was a closing with the Heart by the || *Power* of Christ, before there was || Rom. 1.16. any closing with Christ by a choosing the benefit; then it's plain that the Benefit was not propos'd, but *apply'd* by means of preaching, and so in bringing home of the benefit by the Holy Ghost there was no *Offer*. * Prov. 14.18.

Plea 23. " Some choose Christ, so *Mary*, Luke 10. ult. They will hear it, *Acts* 28.

Reply. *Mary* chose not upon an * *Offer*, * Prov. 17.10. but upon a Pursuit of God's Choice of *Mary*

John 1. 13.

that took hold of her Heart. And so it is in all who have a *Will* freed from the Bondage of Corruption, and will hear Christ speaking in the Gospel. 'Tis by no Offer of Grace, that a Man is *born not of the Will of the Flesh, nor of the Will of Man, but of God.*

Plea 24. "Some refuse him, *Luke 19. 27.* "so the *Jews*, and are accountable for "doing.

Reply. They refus'd him not upon a *Offer of Salvation*, that's plain, but upon the *Devil's Sin* that they would not be || *Subject*. When the Revelation of this Glorious Mystery of Christ was made to the *Angels* at first, they needed not *Salvation* as they stood happy : But in that first State of Their's they quarrel'd about * *Dominion*. They would not be obedient and subject to God manifested in an *Inferior Nature* than their Own : They would not bow and stoop to the * *GLORY-MAN*, they would be subject to *God's Nature* immediately, but they would not stoop to the *Glory-Man*, and God threw them out of Heaven upon't, and they have gone *stumbling and Limping* and been cursed, crooked Devils ever since. So Christ's *Enemies* are the || *Devil's Children*, and like their Father the Devil do quarrel about *Dominion*.

* John 8. 41. The *Jews* would stoop to * *God*, they pretended ; but when it came to *Christ*, they cried out, *as for this Fellow we know not from whence he is.* It's upon this Refusal now that the Text *Luke 19. 27.* is discovered to be a Law of *Dominion*, and not an * *Offer of Salvation*. The Kingdom of God to the *Non-Elect* is not Grace Proposed, but *Dominion* and Subjection imposed, because they are *under the Law*, and are not under Grace.

* *Psal. 8. 1.* with
John 17. 5.
and
Psal. 80. 17.

|| John 8. 44.

* John 8. 41.

John 9. 29.

* *Prov. 20. 23.*

Rom. 6. 14.

Grace. They disobey upon Christ's *Right* to govern, and will be crush'd under the *Sceptre* of the Disobeyed Prince for their daring || *Rebellion* ! How is it then a Re- || *Psal.* 45. 5.
fusing upon *Offers of Grace* ? He has propounded no such Thing. He was sent to none but the *Lost Sheep*; and what had the *Dogs* to do to fly upon the *Shepherd* ? He'll hang 'em up for their *Curriishness*. Beware *Phil.* 3. 2.
of *Dogs*, says the Apostle.

Plea 25. " I contend not that Ministers must use that Form [I tender or offer you Christ]. But that the Gospel includes such a Tender in the Nature of it while Christ is Preached.

Reply. You may as well contend for the Form, as Practise the *Scope* of it. If I have warrant to practise the *Scope* of an Offer from the Scriptures, then || *Offers* are in || *1 Tim.* 4. 15.
the Scriptures, and I may contend for the *Form* of 'em. Why should not a Minister of Christ contend for that Form which the Gospel includes in the Nature of it, while Christ is Preached ? Here's either giving up the Cause or *betraying* it. The *Form* of an Offer is less than the *Nature* of an Offer: Sure then if the Gospel included the Nature of it, the Minister of the Gospel should contend for the Form of it : Because it would then be the *Form of Sound Words*, *2 Tim.* 1. 13.
which a Man ought to hold fast. This discovers the Offer to be an *Anti-Evangelical* Cheat, in that Ministers need not contend for that || *Form* of the Gospel, which || *2 Tim.* 3. 10.
yet the *Nature* of the Gospel includes.

Plea 26. " God will have it told to his Elect and to Others who his Son is, and what he has done. And now (saith he) Soul, is he worth thy accepting ?

" See what thou wilt say; and they all
 " Practically return some Answer.

Reply. 1. It is granted, that it's far better in the Pleader to *bring in* the Elect here, than to *despise* Election with a *Nugate* or to say it's * *Trifling*, as in *Plea 3d*, to suppose the Elect may *not*, or that others besides them *may* be saved, when we *abstract* from the Consideration of *Hearers Children* and *Servants*, the Point concerning them as *Elect*, tho' we pray for the *Conversion* of them. For without doubt, that must carry with it a very great *Contradiction*, which *abstracts* * Election from Persons in our [Praying] for them, and yet doth *pronounce* an Election of them in our [Preaching] to them, in order to their Conversion. 2. I have all along own'd and prov'd that the *Doctrine* of Christ is to be Preached to the *Others*, if by the *Others* you mean, as the Holy Ghost doth, the *οἱ λοιποὶ*, *the rest*, which hear that *Doctrine* and are *blinded*. 3. What is this [Preaching] the *Doctrine* of Christ to the *rest*, to a [Proposing] of Christ to those *Others* (besides the Elect) for *Acceptance unto Salvation*? How will that Conclusion hold from || *Gospel-Premises*? 4. It's ill drawing up *Forms of Proposal for God*, and then building our Confidence that *God* will stand to those *Forms*, and convert Sinners to his Son by them.

Plea 27. " But the Business is, some are left to their own Choice, and they are sure to refuse Christ. Others are determined by Divine Grace, and enabled by Divine Power in a Day of Power to choose him.

Reply. There's enough in this. Let Men keep close to *this* Preaching, and not *crack* with

with the Times; for, tho' they be *Earthen* 2 Cor. 4. 7. *Vessels*, yet they'll carry such *Treasure* in 'em as will null all the *Offer-Doctrine*. Here the Persons of God are exalted in their *Counsels* and *Operations*. Let not Men now be weary Gal. 6. 9. of well-doing, deny matter of Fact, and undo all again.

Plea 28. " But God will make Men see what is in Men: We have nothing to do to discern or distinguish *Vessels* of Wrath and *Vessels* of Mercy in Preaching Christ to Men, and [that] Preaching is * *Proposing*, and that is in effect an Offer. * Answer'd in CHAP. II.

Reply. Oh! *In and out*! Have we nothing to do to discern or distinguish *Vessels* of Wrath and *Vessels* of Mercy in Preaching Christ to Men? Then how could the Pleader say before, *some are left to their own Choice, and they are sure to refuse Christ*? These are the *Vessels* of Wrath distinctly. So that is not here a plain discerning and || distinguish- || Verse 21. of the *Vessels* of Wrath from the *Vessels* of Mercy? Again, how could the Pleader say, *others are determin'd by Divine Grace, and inabled by Divine Power in a Day of Power to choose him*? We know of no discerning or distinguishing of the *Vessels* of Mercy but what is of the * *same Piece* of * 1 Kings 20. free Grace with the aforesaid Concession. 40.

What a strange Contradiction do these *Two* last Words. Pleas hold forth one against another! How Dangerous and *Anti-Evangelical* is the Assertion in it self, that we have nothing to do to discern or || [distinguish] *Vessels* of || John 10. 26, Wrath and *Vessels* of Mercy in Preaching 27. Christ to Men! For 1. We are to discern the *Doctrine* in our Preaching, and eye it to give God the Glory of our Labours. Otherwise, what means those Texts, 2 Cor. || Mat. 11. 25; 3. If our Gospel be || hid, it is hid to them with that Mat. 13. 11.

- that are lost, John 10. 26, 27. Ye believe not because ye are not of my Sheep. My [Sheep] hear my Voice, and I know them, and [They] follow me. 2 Cor. 2. 16. To the one we are the savour of Death unto Death, and to the other we are the savour of Life unto Life. Rom. 9. 27. Tho' the Number of the Children of Israel be as the Sand of the Sea, a * Remnant shall be saved. Matth. 15. 24. I am not sent, but unto the lost Sheep of the House of Israel. John 8. 47. He that is of God, heareth God's Words; ye therefore hear them not because ye are not of God. Rom. 9. 16. It is not of him that willeth, nor of him that can, but of God that sheweth Mercy. As Verse 18. Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardeneth. Matth. 20. 16. Many are called, but few are chosen. 2. If we Preach the Doctrine of Christ right, we shall soon divide the [Two] Companys sever'd by it: The Vessels of Wrath and the Vessels of Mercy.
- ¶ Psal. 56. 10. And we may be confident || Offers are not of the Right Doctrine, because they plead contrary to a discerning and a distinguishing of the Elect and the Rest. And this is quite against the Strain of the || Scriptures too. See Acts 13. 48. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: And as many as were [ordained] to Eternal Life, believed. I proposed to Eternal Life, and so found in Good Temper and Disposition to be wrought on, says your Oracle * Limborch. But answer, that can never be the Meaning of the τετραγόμενοι there in the Acts, because the Word used in other Texts [radical] is quite of another Signification. I'll instance but in one Place, viz. Rom. 13. The Powers that be are ordained of God. W

is that? *Disposed* of God? And so wrought to become the *Powers*, being found in a good *Disposition* towards it? Where then would the [Right] of || *Monarchy* quickly be, if a *Republican* Usurper should be *disposed* to set up a *Common-wealth* against it? Which for the Honour of * *Christ's* Monarchy in the Person of God's Son, the Lord forbid should ever come to pass in *Great Britain*! Furthermore, *Christ* saith of Men, *Matth. 7. 16. Ye shall know them by their Fruits.* As to say *Grapes* shall be discern'd from *Thorns*, *Figs* shall be distinguished from *Thistles*. Now || *Thorns* and *Thistles*, which bring forth their Prickles by the same Influences of *Earth*, *Rain* and *Sun*, which cause *Vines* to bring forth their *Grapes*, are such as elsewhere are called || *Vessels of Wrath*: * *Isa. 9. 6.* with *Isa 33. 22.* and *1 Pet. 2. 13.* And *Grapes* and *Figs* which are brought forth upon their proper Branches, while the same Influences that produc'd 'em work hurtful Effects in * *others*, are called else- * *Isa. 32. 13.* where *Vessels of Mercy*, in Opposition to the said *Vessels of Wrath*. So that I may say of the Doctrine in the *Plea* to the Pleadors who stand by it, as the Apostle said to the *Galatians*, *Cometh this Perswasion of him that calleth you?* *Gal. 5. 8.*

Plea 29. " Now this answers God's End,
" even the Discovery of what is in Men,
" and rendering them inexcusable, as all
" shall be: But not all necessarily under
" greater Condemnation by the Gospel,
" but so far as it is Doctrinally and Pro-
" fessedly embraced and encouraged, it will
" be an Extenuation of Sin and Misery,
" which you also think, and which smiles
" on this Doctrine of the Gospel contain-
" ing an Offer of Christ-Man.

- Reply.* 1. It is the Holy Ghost who uses
 * John 16. 14. * *God's Means* that discovers *God's End*.
 His Means I have prov'd are *Preaching* of
 the Gospel home to the Elect. And it's
 this only that discovers what is in Men.
 || Heb. 7. 18. || *Offers* never make any Discovery of Men
 further than what is consistent with un-
 * Jer. 23. 22. *renewed Nature* and * *Hypocrisie*. 2. The
 Scripture declares that that which leaves
 Men without *Apology*, or without *Excuse*,
 Rom. 1. 20. is sinning against the *Light of*
Nature, and [not] refusing *Tenders of Sal-*
vation. The Phrase hath nothing to do
 here, according to the Wisdom of the
 * John 16. 13. * *Spirit*; but is altogether mis-appl'y'd, as
 if all shall be inexcusable for not having an
Interest in Christ, because you have proffer'd
 'em Interest under your Dark Preaching.
 3. It is against the *Light of Nature* in
 || Acts 5. 38, 39. || *Reason*, to hate, persecute, disturb and re-
 vile the Open Effects of the *Power* of the
 Gospel, and under Doctrinal Discoveries of
 the Power of that Light, still to cleave to
 Man's own *Dark way*, and serve the Lord
 not as he is God reveal'd, nor regard to
 || Rom. 1. 21. || *glorify God* according to those open Do-
 ctrinal Discoveries, which Men's own Judg-
 ments are Professedly convinc'd of, touch-
 * Heb. 6. 1. ing the * *First Foundations* of the Christian
 Religion, as to the *Persons* of God and their
Operations: But to serve him with *Mixtures*
 || John 4. 24. of Men's own, tho' he is a pure. || *unmixed*
 Being, having no *Glory* but his [own]
 within him, and his *Grace* so far from Com-
 2 Cor. 11. 3. *position*, that it is the *Simplicity of the Gos-*
pel of Christ. To do thus now is against
 the *Light of Reason*, and Reason is the
Light of Nature, assisted by the Checks of
 || Rom. 2. 15. || *Conscience*. Then to hate all those of the
 Faithful who will not by open and professed
 Mix-

Mixtures do so too. is against the Light of Reason (or Nature) in it's Creature-Dependence upon God, and so brings Men necessarily under *Greater Damnation* where the Gospel comes; • Not as it comes among *Christless Men*, but as the *Christless Men* oppose it. This is that which renders Men *without Excuse*; this also *increases* it, that they will not have the King to teach them by his Holy Spirit, how to glorify and serve the Lord as *Supreme God in Christ*. But now you come with your || *Offers*, and proffer Men an *Interest* in Christ if they'll accept him. You'll pretend to proffer an *Everlasting Possession* in Christ, if Sinners will accept him. Wherein doth your *Offer* here fall short of the * *Offer of Van Harmine*, * *Ila. 41. 21.* in Latine call'd *Arminius*? Or the *Conditional Offer of Neonomus*? The Truth of it is, in *Offers of Grace* [Their] Principles are all of a || *consistent Piece*, but in *Offers of Grace* [your's] are no more of a Piece than a *Rope of Sand*! *Ezek. 16. 44.*

Plea 30. "It is as to the Elect not an Offer barely, and left there, and they left to Themselves as it is with Others. But when Christ is tendered to them in an Outward Administration, he is given to them by a Positive Work, an inward Revelation and Operation of the Holy Ghost.

Reply. The outward Administration is a Contradiction to an Offer at all. For the outward Administration is God's Positive outward Work, as the God of Grace, in conveying the *Doctrine* and Sounding of the *Trumpet*; which makes the Preacher a || *1 Cor. 14. 8.* labourer together with God. For in the out- *1 Cor. 3. 9.* ward Conveyance of the Gospel from the Mouth of the Speaker to the Ear of the Hearer,

- Hearer, there at the outer *Gate of Knowledge*, the Spirit within, still further as the *God of Grace*, takes up the Word by an *inward* positive Work that answers to the
- || Gal. 1. 16. Outward ; and so by an || *inward Revelation* and Operation of the Holy Ghost, he then distinguisheth the *Elect* from the *Non-Elect*, to whose *Ears* only he had convey'd
- * Rom. 10. 18. the * *Sound* of the Gospel, as the *Sovereign* God, and had there left it. Yet still this is done without *Offers of Grace* and *Tenders of Salvation*. The Lord goes not so
- || Mat. 15. 26. || far towards the *Non-Elect* : Again he comes not so short to the *Elect* of God. For tho' the [*Preacher*] doth not discern who the *Elect* individually be *not*, and who
- * 2 Tim. 2. 19. they *be*, yet the [*Holy Ghost*] * *doth*, both in his Outward and his Inward Work.

Plea 31. " At the same Time God saith
 " here is my Son, *Soul*, wilt thou have him
 " He [also] saith, here he is, thou shalt
 " have him, and bows the Will to choose
 " him. Then he owns that *Choice*, *Mary*
 " hath chosen, &c. though it's altogether of
 " God.

- Reply.* 1. I find nothing like such a *Question* to the *Elect* of God (of whom the
- || Isa. 28. 9: *Plea* speaks) in all the || Bible. I am sure all the Texts which in this Matter are to the Purpose, and speak in the Language of *Effectual Grace*, do prove that God puts no such *Question*, nor makes any such *Proposition* to the *Elect*, but the Lord works all his Grace positively in them by *making* them willing, and || *not* putting the *Question* Whether they are *Willing*, or no ? 2. That which is made an *Amplification* of the Matter, he [also] saith here is my Son thou shalt have him, and bows the Will to choose him
- * Prov. 8. 20. * ought to have been laid down only as
 || *Restriction*

|| *Restriction* of the Matter, that he [only] || *Psal.* 96. 7.
saith thus, and bows the Heart upon it in
the *Day of Christ's Power*. See *Matth.* 3. 17.
compar'd with *Psal.* 110. 3. 3. We read
of no * *Offers* upon which *Mary* chose. * *Psa.* 4. 2.
She chose upon a *Discovery*, not a *Propo-*
sal, upon an *Operation*, not an || *Offer*. The || *Ezek.* 7. 17.
Lord broke in with that *Good Part* upon *Luke* 10. 42.
her Soul; whereby in the *Views* she had of
Christ's Person and *Doctrine*, she saw it
better to sit at *Christ's Feet*, and to hear his *Verse* 39.
Word, than to be * *Cook* with her Sister * *Luke* 10. 40.
Martha in the Kitchen. *Martha* saw not
what her Sister did behold, and so chose
according to her other *Sight* of Reason,
[*Dinner* might be spoil'd if she her self did
not look after it], &c. 'Twas || *prevent-* || *Isa.* 65. 1.
ing and *Effectual Grace* took hold of *Mary*;
out of which * *Preventing Grace* she chose: * *Psa.* 21. 3.
And that *Act* of *Choice* the Lord own'd in
her own *Personal* making it, because she did
it as a *Child* of || *Electing Love*, and be- || *Rom.* 9. 13.
cause He lov'd her as a *Child* of God. Even
as when a little * *Child* of our's hath done * *Prov.* 20. 11.
any Thing thro' a great deal of *Assistance*
to bring the || *Child* to it: Yet any one || *Isa.* 8. 4.
of us that's a *Parent* of the *Child* (why?
Because we love our * *own Offspring*, and * *1 Kings* 3.
are for encouraging the *Child*, we) own 26.
it all as upon the || *Child's Score*, and say, || *Isa.* 10. 19.
Now my Child has done it!

Plea 32. " We have no Hope nor Aim
" to save the *Non-Elect*.

Reply. When Men are driven to it, then
they * *confess* this: Whereas still the *Drift* * *Jer.* 3. 10.
of their *Preaching* speaks || *Another Thing* || *Isa.* 32. 6.
(so wide is it from *Truth*) in *God's Sight*, with
and in common *Apprehensions*. If it was *Habak.* 1. 13.
not so, why is the Gospel ordinarily *Preach-*
ed among you with no more visible * *Dis-* * *Ezek.* 13. 16.
crimination?

- crimination* ? Why are the *Elect* so seldom insisted on by Men who speak so much of
- || Prov. 14. 22. || *Offers*, unless when they are driven to some *Apology*, some Self-Defence in their way of Preaching the Gospel ? Why should the [Epistles] be so full of * *Distinguishing* Doctrine, and our [Sermons] and *Praying* commonly so empty of it ? This is no Sign that we have no *Hope* nor *Aim* to save the *Non-Elect*. For my own Part, I profess to the Glory of God the Father thro' Jesus Christ by his own Good Spirit, that
- * Acts 19. 20. neither my Soul nor Ministry * grew in the Lord, till the Lord the Spirit brought me on without Fear, and under Distinct Discernings of the Gospel, to adhere firmly unto that Doctrine which maketh a Man to differ.
- 1 Cor. 4. 7.
- Plea 33. " But (we) use all Means of " God's appointing that the Elect may obtain the Salvation which is in Christ, " viz. already wrought, among which I " reckon the Preaching, Proposing and " Tendering of Christ freely.
- Reply. [God] hath appointed the Preaching of Christ freely as a Deliverance to the Captives. But to propose and tender Christ freely to sinful and enslaved Captives, as all are by Nature ; and to || Offer Christ freely to 'em, in order to their Deliverance, is a Thing altogether of [Man's] free devising, and not of God's free * Appointing.
- Oh ! If you knew how to [Preach] as you ought from Isa. 49. 9, 10. Isa. 42. 6, 7. and Isa. 45. 13. you would never [offer] Christ more, nor expect to see Captives in Sin releas'd out of the Condition they are in by || Proposals. The Holy Ghost slights this Means, tis none of the Way he blesteth, to tender the Gospel to them that are bound.
- Surely,
- * 2 Pet. 1. 2. with
1 Cor. 1. 3. and
Phil. 1. 2.
- Luke 4. 18.
- || Eccl. 7. 29.
- * Job 23. 14.
- || 1 Sam. 12. 21.
Isa. 61. 1.

Surely, if your Souls had been in *Bondage* so long as I have been, before I received the Gracious *Spirit of Adoption*, you would never stand up thus for *Bond-Offers*, and the Proposal which *gendreth to Bondage*: *Rom. 8. 15. Gal. 4. 24. Jer. 17. 9.* Tho' I confess *the Heart is Deceitful* here too. I remember some Years ago I visited a Minister in Despair, and knowing that his Way in the Pulpit had been to run upon * *Proposals*, and make the Offer to Sinners: I ask'd him what he thought of it now? Oh! Says he, *all, all wrong!* Why then said I, what d'u think of *Power*? Ah! He could talk nothing but of the Power of God's *Wrath* against him! However, God rais'd up that *Bruised Reed* again; But instead of magnifying the * *Power of Love*, he fell to his old Way of *Proposals* again, and never that I could hear, exalted the *Power of God* in the Conversion of the Elect; but sunk into the || *Conditions, Terms*, and * *Offers* of the Gospel as a *New Law*, where I could never yet see the *Holy Ghost* follow Men. And as to the *Instance* of this Nature so well known at Hand, I am bound in Duty to *Christ*, and Conscience to the *Holy Ghost*, no longer to || *smother* it. The *Salter's-Hall* People have laid out Abundance of their *Money* now for *Ten Year's* together, and under a Succession of near Twenty Ministers they have provided and sent down to *Cambridge* (tho' it may be lately they are weary of it) to uphold a Parcel of Divinity at * *Green-Street*, which both *This Treatise* and *Another* (far larger) hath overthrown: What has been the *Issue*? Why, we who have liv'd all along upon the Spot, do not hear of *one* Miserable Soul that hath been so much as *awaken'd* under it, Much less brought to *Christ* after all!

Whereas

* *Rom. 3. 23.*

|| *Jer. 2. 24.*

Mat. 12. 20.

* *Song 8. 6, 7.*

|| *Hos. 5. 13.*

* *Jer. 11. 8.*

|| The sad Fruits of Ministers who preach *Notions*, but evermore neglect to Preach their own *Experience* of the Gospel of *Christ*.

* *Hos. 4. 10.*

- Whereas if there had been *known* to be a
 thorow *Experience* of a Work of Grace upon
 * Psa. 34. 2, 3. the Heart, as has been *known*, * *felt* and
 || Job 26. 4. *confessed* by *Hundreds*, under the contrary
 with
 John 16. 8, 9, Doctrine of Christ in the room of || *Condi-*
 10. *tions*, *Terms* and *Proffers* ; Then it had been
 also *known* that the Holy Ghost had own'd
 the [*Undertaking*] of the Men *above*, and
 * Jer. 23. 21. of the [*Doctrine*] they have * *sent below* ;
 and that God had *prosper'd* the Word in
 * Acts 12. 24. *that* Place, as he hath done in * many
 Places elsewhere !

Plea 34. " When I offer Christ to all
 " within the Sound [here's Christ, Souls,
 " a sweet Saviour, *whosoever thirsts come and*
 " *drink*] I firmly believe *Election* to keep
 " it in mine Eye, knowing that *as many as*
 " *are ordain'd to Eternal Life* shall close with
 " this Tendered Jesus, not as meerly an
 " Offer, but as the Gift of the Father ;
 " and no more.

- || John 3. 3. Reply. Then why don't you Preach || *Re-*
 * Acts 4. 33. *generation*, *Effectual Calling*, the *Workman-*
 ship of God in * *Passive* Work, Grace that
 conquers the Will, and the rest of the *Opera-*
 || Eph. 2. 8. *tions* and *Power* of the *Holy Ghost*, which
 are all of *one piece* of || pure Grace with
Election ? Why d'u keep so good a Thing
 in your *Eye* as *Election*, and so bad a Thing
 in your *Mouths*, as that *Doctrine* which
 * Luke 24. 45. hath * nothing to do with *Rev.* 22. 17
 as I have shewn in the *last Chapter* ; nor with
 the *Holy Ghost's Honour* in what Men count
 the [*way*] of a Soul's Conversion ? Again
 who speaks most consistently, the *Arminian*
 || Psa. 40. 4. and *Neonomian*, that talk of an || *Offer* to a
 within the Sound upon the Belief of a [*Ge-*
 || Job 6. 15. *neral Redemption*] to support it ? Or the
reputed Orthodox, who plead for the || *Ge-*
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 Pro

Profession of a [Particular Redemption] by the Free Grace of God, thro' the Blood of Christ? Surely, one would think that this *Non-sense* had a greater Tendency to harden the *Arminians*, than something else hath to harden them (that was objected before). What *Arminian* of 'em all will not say he firmly believes *Election* too, [such] an Election as seems to be here laid down, that to free it of Absurdity, is consistent with an Offer of Christ to all within the Sound? Judge of this Particular Man, whoever he is, by his *Bowling*, that he has openly set his *Bias*s towards the *Arminian* Ground, though he || professes himself to be || Psa. 17. 1. o'the side of the *Calvinists* at delivering it. Neither is He alone, but *Hundreds* more join him; nor can mine be a greater Opposition to *Him* in the Principle, then it is to *Hundreds* more in the same Matter.

Plea 35. " I stedfastly believe Particular Grace, and lodg'd in the Holy Ghost's Hands to bestow it on none but the Elect. Nor is the Tendering of Christ any Contradiction hereto, any more than the *Preaching* of Christ to all.

Reply. 1. We may stedfastly believe more than we closely *Practise*: We may receive that Truth in our *Understandings*, about which we may be such *Prudential* * *Cowards*, * Jonah 1. 3. as that we will not *Preach* it, if we can well avoid it, and divert to a more || agreeing || Jer. 14. 14. Subject. I am afraid we have too many of us guilty of this, who scarce ever Preach to the full of our * *Light*, and a stedfast * Jer. 1. 6. 7. Belief within our selves of that to be true in the Gospel of Christ, which we dare not utter. There's never a Minister of Christ in the World that grows in his *Soul*, but he'll find Temptations enow to check him in

- Whereas if there had been *known* to be a
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in his *Duty*, under the soft and Deceitful Charm that *he do not* || go too far. So if a Man be resolv'd to offer *Salvation* to all within the Sound, he must resolve likewise, unless his *Prudential* Auditory agree it not to put him to the Blush, to [conceal] upon the * *House-tops* his stedfast Belief of *Particular* Grace. For should he insist upon such a Peremptory Contradiction, the *Rational* Part of the Auditory must in *Charity* conclude he had *over-slept* himself, wak'd in some Disorder, or Mistaid his *Notes*!

Plea 36. "Seeing the Gospel, as Preaching, in the very Nature of it, carries all we mean by an Offer, viz. a setting forth, or *Proposing of Christ for Acceptance*, where nevertheless Grace determines to that Acceptance.

Reply. This hath been answer'd enough throughout the *Second Chapter*, that the Nature of Preaching the Gospel lies not in an || Offer of Grace: And that the Gospel carries nothing like it in the Nature thereof, nor in the *Preaching* it, as Preach'd according to the Mind of the *Holy Ghost*. I need only observe here, 1. That tho' they profess to * mean nothing else by an Offer, except *Preaching*: Yet they do palpably utter a Thing very || alien from Preaching the Gospel. 2. That the *Proposing of Christ for Acceptance* is so contrary to the Nature of the *Gospel*, that it hath been plentifully disprov'd in this Treatise. 3. That Grace never determines upon any [Proposal], hath been likewise proved in the *Third Chapter* of this Book against *Offers* wherein is shewn that *Proposals* are not the Holy Ghost's * *External Way and Means* of [determining] the Heart to a Saving Acceptance of Christ in the Gospel.

Plea 37. " Nevertheless Preachers may carry this Offering of Christ and tendering of Christ *too far*, as when they seem to lay all there, and carry it to *Three* Extreame. For I confess, 1. The Offer of something equally to many among Men seems to imply that the Heart of the Offerer is equally affected towards those many. 2. Where some Act required should determine the Possession or Enjoyment to One rather than Another of those Many, the Offer seems to be properly Conditional, and the Thing Offer'd not absolutely a Gift. 3. The Offer or Tender of somewhat to Men's Acceptance seems to imply that *the Persons to whom* the Offer is made have Power to accept, and that it is of their own Will they do so. If the Gospel therefore is an Offer after this Sort, the First brings in *Universal Grace*, the Second brings in a *Covenant of Works*, and the Third brings in *Free Will*. An *Arminian* need desire no more. But none of these Things are necessarily imply'd in the Nature of Offers, nor are own'd by the Orthodox who use this Term.

Reply. 1. It is too far to go One step out of God the Spirit's Way. When we are dealing with Men about their Souls, we should be exalting of God the * Spirit's * Gal. 5. 25. Work in all the New Creature-Acts. Instead of setting out *Offers* to justify Men's own Practices, they ought to set forth the glorious Operations of the Third Person of God, to pull down the Creature, and exalt the Lord alone. For whosoever exalteth himself shall be abased: And he that humbleth himself shall be exalted. Luke 14. 11. 2. If Preachers do not lay [all] upon Offers, they still lay

Y [more]

[more] than God has laid, if they lay any Thing at all. And that hath appear'd enough out of the *Scriptures* brought. 3. The *Arminian* Offers founded in Universal Grace and Free Will, Together with the *Neonomian* Offers founded in Conditions do give Being to all other Sorts of Offers. What ever it be, Other Sorts of Men having far less Learning and Cunning to manage them than *Arminians* have had, do most injudiciously expose Themselves, and amuse the Common Sort of People, in Calling the *New Offers* *Evangelical Offers*, *Ministerial Offers*, *Free Offers*, *Effectual Offers*, *Obligatory Offers*, &c. all true but *disguised* Daughters of one and the same Mother *Arminianism*. Nevertheless in all these, because Men have departed out of the *Holy Ghost's* Way they would fain make People believe it's no such Thing, but that their Steps have been just *Orthodox* and *Gospel-like*.

Plea 38. And Last. " Here then is the Mind that has Wisdom to keep the Golden Mean, and a just Ballance in Preaching the *Divers* but not *contrary* Doctrines of the Gospel. So may we be guided by Christ's unerring Spirit.

Reply. Here then is a very great Fallacy and not the Mind that has *Honesty*, nor Wisdom neither, in predicating *contrary* Doctrines of the [Gospel]. For Doctrines may be contrary to the Gospel, but not that are contrary are Doctrines of the Gospel. Again, suppose it to be spoken of Things contrary to the Gospel, as *Arminianism* and Offers are, how can there be

|| Prov. 11. 1. Golden Mean and || Ballance between them
with
Hos. 12. 7. For the nearer it comes to what is contrary
to the Gospel to make your Golden Mean
the farther you depart still from the Gospel

But no Offers of his Grace.

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For the Gospel, after all this Unwary Choice of a *Medium*, lies in an Absolute Extreme to what is contrary thereunto, and not in a *Medium*, tho' you Sugar it over with the *Golden Mean*, between its self and that that's None of it self. And as to all the *Divers Doctrines* of the Gospel, they are all of one Piece of *Grace*. But the Misery is, Few Men see either the Nature, or Place of what is reveal'd and instituted in Things that concern the Gospel, and to serve the Gospel; which yet is no diverse Doctrine [of] the Gospel, but to be kept still distinct therefrom. The Good Lord teach us all by his *Holy Spirit*, and lead us more into the Mind of Christ in every *Separate Congregation*; and then it may be said, lo! *Here is the Mind that hath Wisdom* to Preach by the *Golden Rule*, let Man's own *Wisdom from beneath* call what he will Jam. 3. 15. 2 the *Golden Mean*. And let the *Holy Ghost* be exalted on the Bottom of the *Father's Works*, and on *Christ's Works* in all the Power of God, throughout the whole Works of *Application*: And this will be a just *Balance of the Honour*, according to the Scales of the Sanctuary, equally due to all the Three Persons in One God, beheld, worship'd and possess'd in *Jesus Christ*. And herein shall all Men that are Christ's * Dis- * John 8. 31. ciples indeed, see that we are guided by *Christ's unerring Spirit*. For the Spirit depends not upon the Mind of Man that hath Wisdom, but the Mind of Man that hath Wisdom depends upon the unerring Spirit. Come, Lord *Jesus*, come quickly. Rev. 22. 20, 21.

C H A P. XI.

Of the Invitation of Sinners to come to Christ.

HAVING handled the Matter of this Treatise thro' the *Father's Donation* of Christ, and through the *Spirit's Operation* with Christ, I have beaten down, as an Instrument in the Lord's Hand, the *Minister's Oblation* of Christ. The Substance hath been to shew, that whilst an *Offerer* of Christ Preacheth Christ (as he calls it) immediately for *Acceptance*, a Handler of Christ (not handling the Word of God deceitfully, but Workman-like) Preacheth Christ first of all in the *Father's Preparations*, next in the *Son's Procurements*, and Last of all, under the same Communications of the * *Anointing*, he Preacheth Christ in the *Spirit's Principles* to discern and receive him: I now therefore come to some brief Account of the *Invitations of Sinners to come to Christ*. Hear what is said.

2 Cor. 4. 2.

* 1 John 2. 27.

Plea 1. " I find you not so express about the Invitation of Sinners to Christ.
 " But surely Invitation of Sinners to Christ stands or falls with the former about Offerers. So I have learned from 2 Cor. 5. 18, 19, 20. that there are Two Parts of a Minister's Work. 1. A Declaration concerning what God and Christ have done in Reconciliation made by Christ. *Verses* 18, 19. 2. An Invitation and earnest Exhortation to accept it, *Verses* 20. it is the Ministry committed to them because

" for

“fore they preached to the *Corinthians*, and
 “which had been their Work in Preach-
 “ing to them, whereof he puts them in
 “mind. As tho’ God did beseech by us
 “(as for instance while we speak to you)
 “be ye reconciled to God. This is our
 “Work and Message. Thus to Sinners.

Reply. Since [I] have *learned Christ*, I Eph. 4. 20:
 never understood that *that Place*, 2 Cor. 5.
 18, 19. was an Exhortation to Sinners, dis-
 tinct from *Saints* and apart from the *New*
Jern. I never took it since * *Conversion*, to * 1 John 2. 20.
 be spoken of the Elect’s *first* Coming to
 Christ, or of their Coming to Christ as a
 Priest in his Righteousness and Blood, to
 receive the *Atonement*. Indeed before || Rom. 5. 11.
 * *my Knowledge in the Mystery of Christ* (for * Eph. 3. 4.
 this was the *Ground* of my Conversion to
 Christ) I had taken it so as *Others* do, while
 they *profess* Conversion to Christ: But thro’
 Free Grace || rectifying the Mistake, I now || PC, 119. 102
 see to take it otherwise. My *Arguments*
 are These.

1 Arg. Though the *First* Argument hath
 been laid down already, at pag. 270. yet
 I’ll just here * *reinforce* it. The Words are * 2 Pet. 3. 1.
 spoken as a *Part* of the Epistle, and that
 under the same *Style*, as it was directed in
 the *Salutation*. But this *Style* of *Salutati-*
on was not to *Sinners*: It was directed
 unto the [Church] of God at Corinth, with || 1 Cor. 1. 2.
 all the [Saints] which are in all Achaia,
 2 Cor. 1. 1. (See page 270 before.) Where-
 as if this had been an Invitation of Grace
 to *Sinners*, or an Invitation of Christ to
 Men’s *first* Coming unto Christ (who while
 invited were not yet *Saints*) then it would
 not have been to the Purpose, to run it
 along thus without any || Difference in the || 2 Tim. 2. 15.
 style, as to say US: *He hath reconciled*

U S. And *Verse 21. he hath made him to be Sin for* U S. No. Then he would have

* 1 Cor. 7. 35. said here, as the * *Non-Conformists* do, if it had been right, "YOU Sinners, come to Christ; YOU that are distinguished from U S who [are] come to Christ already: Do YOU lay hold, that it may be for YOU. This is too much like

|| Rev. 3. 19. || *Non-Conformist's* Language on the Text But (blessed be God) there's no *such* Language in the *Corinthian* Chapter, nor any Thing of compare like unto it that can come up unto *this* Doctrine.

2 *Arg.* The whole 18th and 19th Verse are purely *Doctrinal*, and Absolute Doctrine too; They are no *Invitation* at all, as appears in the Words; *And all Things are*

* Rom. 11. 36. * *God who hath reconciled us, &c.* The Text being briefly opened, I shall take Notice

1. That the *Minister's* Work in the Declaration-Part of it, as the *Plea* calls it, is no

|| 1 Tim. 1. 19. only || concerning what God and Christ have done in Reconciliation; But what God [is]

* Gal. 3. 17. in that Work, even God * in [Christ] Verse 19. and God distinct from Christ

2 Cor. 12. 19. Verse 18. which yet is not at all minded in the *Plea*. 2. I observe, the Text does

not say only as the *Plea* doth, that *Reconciliation is made* by Christ, but that God hath made it by Christ. *God hath reconciled us*

Himself by Jesus Christ, Verse 18. which very [distinct] from a *Declaration* [concerning] what God and Christ have done

in Reconciliation made by Christ. For the latter touching *Declaration*, tho' it be the whole of what is allow'd us in the *Plea*,

so short a Note, that it's exclusive of much of the Grace of God, and sets all upon the *Redemption* in Christ separately; where

that *Redemption* in Christ depends entirely upon

upon the * *Grace of God*. But to argue * Eph. 1. 7. further that the 20th Verse is no Invitation and Earnest Exhortation to accept of Christ in the Sinner's first Reconciliation to him, appears by a

3 Arg. What's that? It's the Obsecration at Ver. 20. for that's no *Invitation* or Earnest Exhortation to the *Doctrinal Reconciliation* God hath made by Christ; but it's a || *Secondary* [woing] of the *Corinthians* in godly *Jealousie*, whom he had *espoused as a Chaste Virgin to Christ*, to be reconciled to Christ's *Orders in his House*, as he was their * *Husband* whom they had already taken. It's no *Primary* or Initial woing them, as at first of all (while Poor Beggars) they were courted to match with Christ in his *Righteousness*. And this Argument suits with the *Other Two* already given.

4 Arg. These *Corinthians* were very || *Disloyal* to their Husband-King. They were not come clean out from *Occasional Conformity* with the Pagan World; as is manifest in this Epistle, 2 Cor. 6. 15, 16, 17, 18. Now as they had corrupted the * *Lord's Table*, * 1 Cor. 11. even the *Lord's Supper* in the former Epistle, so he writes to them that they might be *ashamed* and mend it here. As if he had said, now Saints, you see your *Relation*, || learn your *Duty*. Be reconciled to the || 2 Cor. 7. 1. King in the * *Orders of his House*. He'll * 2 Cor. 10. have it so and so. Don't stand upon your 2, 3. Some in own *Wills*, nor set up your *own* unbecoming the Church of, Practises in the Profession of the Gospel of God at *Corinth* thought Christ. It's *scandalous*. What will become Paul an arbitrary Man, because he stood of the Credit of the Gospel? &c. Now if we take it thus, it all opens of a Piece: up so much for Church-Here's no Byass towards the *Arminian* side. Order. The Gospel and the Government of the Gospel must be coupled, tho' the Loops are first

- made in the *New Creature*, 2 Cor. 5. 17. to tack these *Two* together in the Church of God. Moreover, we find that all of us by Nature, tho' it be of us *Saints* who have Tastes of God's Love, if it be while we are left alone in our own Spirit, are ready to grow *Secure, Carnal, Presumptuous and Disobedient*. We are not always so ready and forward as we should be for *Strictness in Church-Order* and Holy Walking, to adorn the Gospel and the *Doctrine of God our Saviour in all Things*, even in the *Out-works of Profession*. Now the Apostle here labour to reform a Fault in the *Corinthians* that very rife among U S, viz. * Contempt of *Church-Order*; as much as to say, the Spirit hath done so and so to make you *Saints in the In-works*, in the *New Creature*; he hath enlightned your *Understandings*, purg'd your *Consciences*, renew'd your *Hearts*, drawn your *Wills*, sanctify'd your *Affections* in the [main]: Now upon this Bottom be more
- Tit. 2. 10. *strict and Conscientious in the || Out-Works*
- * 2 Cor. 12. 20, 21. Thus it was with godly *Paul* and godly *Timothy*. They would not allow Looseness nor Breach of *Church-Order* in *Church-Members*: They would not * bear to see them walk inconsistently with their *Church-Relation*, as espoused unto Christ against the Time of latter *Day-Marriage*. But alas
- * 2 Cor. 13. 2. with
Verse 10. also
1 Thess. 2. 10, 11, 12. It's otherwise now in a great Measure. The *Strictness of Gospel-Government* and the Duty of *Church-Watch* are sinfully laid down and remitted by looser Times. Ministers give Grains of Allowance to the Conversation of their People, and || take Grains of Allowance in Conversation to Themselves. So some of the People did in *Corinth*, and among the *Saints* in all *Achaia*, tho' they had a *Paul* and *Timothy* of other *Strictness* to watch

watch over them: And they were not reconciled to the [Sceptre] of Christ in Government, even whilst they were reconcil'd by Grace to be saved by his [Blood] alone. Now say Paul and Timothy in those Matters, we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconcil'd to God. Which is the

5 Arg. and Last. These Servants of Christ, Paul and Timothy, plead with the Corinthians on the behalf of Christ as they were Ambassadors, and employ'd by Christ as

* King; and therefore his beseeching them * Psa. 45. 10, at the 20th Verse to be reconcil'd to God, 11.

was to God in his || Constitution of Christ || Isa. 9. 6, 7.

to be their * King, Head and Husband; * Psa. 2. 6. with Christ having received all this Power, Honour and Glory of God for the Church: A John 5. 22, 23.

Lesson it should seem the Corinthians were yet to learn (Search the Marginal Texts in the last Argument) and are yet to bow to, tho' they were Saints, i. e. tho' they were already loved, and washed from their Sins in his own Blood. And we find it's the

same Thing now. Are there not too many Saints in the * World, who are very much * 1 King. 19. 9.

Estranged from, and Opposite unto Christ's Government in the Churches? Some are in the [World], and not embodied in the Churches

at all; some are in the [Churches] under a || Hos. 4. 16.

Corinthian Looseness, as if they were in the [World]: And do choose rather to live

without the * Yoke of Christ, than to live un- * Mat. 11. 29,

der it. These still in the main, as a Teyl- 30. Tree, and as an Oak, whose Substance is in Isa. 6. 13.

them, when they cast their Leaves, having God's Grace in and thro' Christ at the Bottom (which though it secures them from

sinning the || Devil's Sin which is unpar- || 1 John 3. 6, donable) must be [invited] to come into 8. 9.

the

- the Government, and exhorted under the
- * 1 Cor. 11. 3. Government to put on the * *Esposal-Yoke*. That is, to bow to Christ's *Sceptre*, and live more strictly than ever they have done.
- || 1 Pet. 2. 12. both in the Churches and in their || *Conversions*, Jam. 3. 13. And indeed under the
- * Psa. 119. 103. *Spirit of Christ* this is (all on't) the * *sweetest* way of Living. It's made so, it's found so, [I] have found it so thro' Grace, let them talk what they will. Now Ministers' Invitations of *Saints* to be reconcil'd to [God] in the taking up of [Christ's] *Yoke*, is quite a distinct Consideration from
- || Gen. 40. 8. their *first Conversion* to Christ. || Ministers therefore do make a woful Mistake upon this 20th Verse, and carry on their Work
- * Luke 24. 45. very * *inconsistently*, when they make the Meaning of it to be an Invitation of *Sinners as Sinners*, to come to Christ. For let them
- || Prov. 13. 17. consider, are they || *Ambassadors* from the King of Saints? Why then they are not sent *Ambassadors* to treat with *Rebels*, but to treat with *Kings* who are constituted in the Everlasting Covenant between God and
- Rev. 5. 10. Christ, *Kings that shall reign on the Earth*. And so *Ambassadors* are sent to treat with them from the *Great King*, that they may all come into this * *Grand Alliance* against the Devil and the World, and be opened made unto our God *Kings*, by becoming *Subjects* unto Christ. The Words then are plain Obsecration of his *Ambassadors*. Their Beseeching of the *Saints* to submit to Christ, to be reconcil'd to God in Him and be rul'd by Christ according to the Law of their *Esposals* unto this Lord and *Husband*. And what's all this *Saint's* [Duty] of *Practical Reconciliation* to the *Sceptre* (I would ask) to prove a * *Sinner's* Invitation to accept of that [Grace] of D

Original Reconciliation which God hath made by Jesus Christ, as the *Plea* hath urg'd out of this Text?

Plea 2. "Another Part of the Application is to Believers, *Chap. 6. 1.* that ye receive not the Grace of God in vain.

Reply. It's plain in the Face of all the foregoing || *Light*, to Him that doth not || John 3. 19. that his Eyes, that the *Object* of the Application is not changed, but is the * same * Job 9. 22. in this Text, 1 Cor. 6. 1. as was in the other Text, 2 Cor. 5. 20. They were the same Persons *before* as here, and they are the same Persons *here* as before. The Application to the Subject is all *one* Part and of *one* Piece. And oh! That it taught us to make || our Applications so too, and not so Wan- || 2 Tim. 2. 15. *ding*, Dead and Formal (under a Notion of the *Invitation* of Sinners to come to Christ) as our Vain and || Degenerate Cu- || Job 6. 18. stoms have rendred them; and then we with Jer. 23. 36. might not receive the Grace of God so much in vain, as most Preachers do, who, notwithstanding all they have been taught of it, * pull down at one End (exactly in the * 2 Cor. 1. 18. Nature of these *Pleas*) what they have *Doctrinally* [built] at the other; and all thro' a || wrong and unskilful Way of Ap- || Jer. 2. 8. plication. And however the Carnal Part in with Psal. 29. 2. the Minds of some Good Men may be such as cannot yet stoop to a Conviction in this Matter, and may look upon all this to be too much * exposing (as they have said) an * Job 11. 3. *Inviting* of Sinners to come to Christ! Yet the Lord keeps up the || same Thoughts of || Jer. 15. 19. Severity towards this Way of the Invitation last Words. (so notoriously Crooked) as I have detected to urge against it in my last Book at pag. 140. and in other Places of that Work. For * such a Way, as appears by the Taste * Eccl. 1. 15. of

- of it already in those *Corinthian*-Texts, ca
 ¶ 1 Cor. 2. 16. *never be made out* to be according to ¶ the
Mind of Christ; but is very injurious to the
Wise Revelation of Grace; in that the *Pr*
Etical Part is *not* manag'd according to the
 ¶ Phil. 2. 13. ¶ *Influential Springs of Grace*, which flow
 from that *Wise and Gracious Revelation*
 I mean the *Revelation of God in Christ*
 2 Cor. 5. 19. *reconciling the World*, even that *whole World*
 with of *Sinners unto Himself*, for whom the *Pr*
 1 John 2. 2. *pitiation* was effected: A *whole World* di
 stinct from that other *whole World* which
 1 John 5. 19. *lies evermore in Wickedness*, and is a Gene
 Prov. 30. 12. *ration that is not washed from their Filthiness*
 Now *Ministers* of us may be sure, that God
 * Jer. 23. 21. *Himself works not with us in our* * *Invita*
tions, when we are *so left as to go on con*
 ¶ Isa. 63. 10. *trary to God the* ¶ *Holy Ghost*, and therei
 do *spoil his own Work in the Bible*, to mak
 our's hang together in the *Pulpit*.

Plea 3. "Nor can I be persuaded but that
 " *Mat. 11. 28. Come unto me, &c.* is an *Invita*
 " *tion to Saving Faith*: For he speaks to the
 " *Multitudes, ver. 7.* whose *Legs* had brought
 " them to him. And why should it have
 " a *Particular Meaning* here from all other
 " *Comes in the New Testament* that are a
 " all *Parallel*? *Coming is Believing*, *John*
 " *6. 35.* Besides, *Christ* proposes *Himself*
 " as a *Soul-Saviour* for *Soul-Rest*, and there
 " lay his *Work and Employment*. It is
 " therefore a *suitable Coming*. Besides, the
 " *Experience of many Souls* under their
 " *Troubles and Conflicts* finding it a sweet
 " *Invitation unto Spiritual Coming* to, or
 " *believing on Christ*, bears *Testimony* to
 " this *Sense*. And doubtless it stands up
 " on *Record for Usefulness*, as well as it
 " might be so when spoken by *Christ*.

Reply

Reply. This Text hath been partly ex-
 pounded in my || other Book at pages 446, || Phil. 3. 1.
 47. and page 139. and was produced there
 as an Invitation to no *Spiritual Act*, such
 as *Saving Faith* is, but to the *Natural* and
Local Act of coming to Christ, when * I Chro. 17. 4.
 Christ should be gone to *another Place*, and with
 to a *frequent* or constant Attending on his John 3. 19,
 Ministry. It was to come to Christ, even 20, 21.
 out of their Cities into the *Wilderness*, in the
 Ministry of his *Flesh*; which Coming and
 Attendance had a Promise of Blessing (in
 an Experimental Rest made unto it) if they
 should come from || Principles: I say on this. || Isa. 28. 12.
 opposition, or what you'll call it, laid un- with
 derneath, *Christ speaks to the Multitudes* * Psa. 147. 10.
 whose * *Legs*, while the Lord was in their last Words.
 Cities, Verse 1. had brought them to him. But
 what then? It is consistent enough to in-
 vite such as were present (out of *Curiosity*)
 to come again another Time and in another
 place out of * Principle of Judgment. And as * John 8. 31.
 now they were building all their Expectati-
 ons of Rest and Salvation upon their Temple
 and its Legal Services, so they should come
 to one || greater than the Temple, Mat. 12. 6. || Mat. 11. 27.
 and make an Exchange, expect that Rest
 and Salvation from || Christ alone; and there- || Acts 4. 12.
 in come and take up Christ's Institutions
 from a Principle of * laying down all other * Luke 14. 26.
 Things that be Inconsistent with them. To 27.
 what hath been briefly hinted according to
 the former Treatise, I will add a little more
 of what the Lord hath || shewn me, by way || Isa. 43. 21.
 of Reply and Answer to the foregoing Plea.
 The Come (as I have expounded it Matth.
 1. 28.) hath no such Particular Meaning,
 as to say a * singular Interpretation here * 2 Pet. 1. 20.
 in this one Instance, and not the same else-
 where, when it's apply'd to a *Natural* and
 Local

- || 1 Cor. 2. 13. Local Act from all || Other Comes in the New Testament ; but is parallel to the same Meaning in Divers Other Texts. Indeed sometimes come in the Evangelists must be interpreted to signify Believing. I'll produce some Instances. John 6. 44. No Man can [come] unto me, except the Father which hath sent me draw him. Here Coming to Christ must be believing on him with that kind of Faith
- * Luke 7. 50. Believing which is called * Saving Faith because no Man can exert or act it toward Christ, except He that is drawn by the Father to him. So Verse 45. Every Man therefore that hath heard, and hath learned of the Father [cometh] unto me, is a Place which plainly speaks of Saving Faith, for the like Reason with the Cause foregoing. Again Verse 65. Therefore said I unto you, that no Man can [come] unto me, except it were given unto him of my Father. This is plain owning of coming to Christ to be Believing on him : For still it insists upon the same Cause. The Place instanced in the
- * John 1. 12. Plea is next, viz. Joh. 6. 35. He that cometh to me shall never hunger. This is expressly call'd Believing (in the next Words). So we cannot doubt of the Sense of the Word to be used for Saving Faith here. And in the same below at Verse 37. All that the Father
- || 1 John 17. 6. ther || giveth me shall come to me ; and he that cometh to me, I will in no Wise cast out. For whatsoever Faith is thus laid upon the Father's Gift must be Spiritual and Supernatural Believing, or * Saving Faith. Lastly, We must allow it at John 7. 37. because it is so expounded in that Contexture. In the last Day, that great Day of the Feast, Jesus stood and cried, saying, if any Man thirst, let him come unto me and || drink. He that believeth on me, as the Scripture hath said, &c. He
- || Eph. 2. 8. with Phil. 1. 29.
- * John 4. 10.

Exc. Here the Holy Ghost calleth *Coming* unto Christ a *Believing* on him. Therefore here they are one and the same Thing, as ver. 38. proves. *He that [believeth] on me,* as the Scripture hath said, *out of his Belly shall flow * Rivers of Living Water.* But ver. 39. * Isa. 44. 3. *This spake he of the Spirit, which they that [believe] on him should receive.* It's Twice call'd *Believing*, and it can be interpreted in no Other Sense. And besides these Places I have brought, I scarce know Another Parallel for *Spiritual Coming*.

Nevertheless *Come* is much oftner used in the New Testament of a *Natural* and || Lo- || Rom. 9. 11
cal Act, than of a *Spiritual* and *Mental* Act. How then hath the *Come* in *Matth. 11. 28.* a * Particular meaning there, if interpreted * Job 32. 12? of a *Natural* and *Local* coming, from all other comes in the New Testament that are at all Parallel? That is, which hath any Relation or Business belonging to Men's || Souls || 2 Tim. 3. 16
about Christ, tho' it doth not lie immediately in Saving Faith in the Word come? Come then, let us examine the Places which are all ready at Hand, and see if *Come*, as interpreted in *Matth. 11. 28.* of a *Natural* and *Local* Act, hath no such * Parallel Sense * Job 6. 30.
in [other] Texts of the New Testament, as coming unto Christ in a Place.

I begin with *John 3. 26.* *And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan to whom thou bearest Witness, behold the same baptizeth, and all Men COME to him.* What Coming can this be to Christ, but a || Natural and || John 3. 6:
Local coming to him? First, it was coming to Christ. For 1. *John* here, upon a Question arising between some of his Disciples and Verse 25:
the Jews about purifying, bare witness to Christ, ver. 30, 31. *He must * increase, but * Isa. 9. 7.*
I must

- I must decrease. He that cometh from above*
- || Phil. 2. 9. *is || above all, &c.* 2. It is the Person to whom John bare Witness before, that (lo when this Question was moved about purifying) did then * baptize. But this Person was Jesus, behold the same baptizeth, said They to John, Ver. 22. with Ver. 26. compared. 3. They are said to come to Him who baptized distinctly from John, and that [without] Confession of Sins, as || John had done it upon Men [confessing] their Sins. Therefore it was coming to Jesus Christ that is spoken of in this Text of the Gospel according to John. Secondly, It was a Natural and Local coming to Christ into the Land of Judea, for they came to him there where he was baptizing, Verse 22. Besides How could all Men, i. e. the Multitudes come unto him at that Time and Place spoken of, otherwise than by a Natural and Local coming unto Christ in his Humble State? So that I prove the Sense of Coming in Matth. 11. 28. as interpreted of a Natural and Local coming to Christ, to be a true Interpretation of such Particular Meanings but what agrees with some || other Parallel come in the New Testament, in point of the Act.
- I proceed to Matth. 19. 14. And Jesus said, suffer little Children, and forbid them not to COME unto me, &c. None can think this was Believing, yet it's call'd coming to Christ. In the Words before it thus, there were brought unto him little Children. It's plain this was a Natural and Local bringing of Children, and so a coming of Children with Legs and Arms to Christ. So that Mat. 11. 28. tho' interpreted of a Natural and Local Come, yet hath other Parallel Places in the New Testament to justify it.
- * Luke 3. 7. with
Mark 2. 13. and
John 10. 41.
|| Deut 19. 15.
Mat. 19. 13.

Next I bring *Mark 2. 18.* They COME and say unto him, why do the Disciples of John, and of the Pharisees fast, but thy Disciples fast not? Here was coming to Christ. But what coming? It was not coming by an Act of the * Mind, but by an Act of the Body. It * *John 17. 3.* was not a Spiritual Coming, but a Natural Coming. It was not Faith's Motion, but Loco-Motion, even a Local coming unto Jesus. It was Place-coming, and not a Being-coming.

Likewise I produce *Mark 5. 15.* And they COME to Jesus. i. e. the Men of that Country of the Gadarens did come unto him, *Mark 5. 1.* upon his delivering the possessed with the Legion of Devils, and his Permission of the Devils to enter into the Herd of Swine, *Verses 5. 12,* &c. Fame made many to go out and see *13.* that it was that was done; And it follows, they come to Jesus, and see him that was possessed with the Devil, and had the Legion, sitting and clothed, and in his right Mind, and they were afraid. Here again is a Natural and a Local Come. They came out of Curiosity, and trembled, not out of a Holy Principle, and believed. So that by way of parallel-Exposition, it was the same kind of natural and Local [Act] which they were exhorted to in *Matth. 11. 28.* only to be exempt of its [vitiosity] or Faultiness.

Again, *Mark 2. 3.* And they COME unto him, * bringing one sick of the Palsie, &c. * *Heb. 6. 15.* there is palpably coming to Christ with a natural and a Local Motion, coming with their || Legs. It's the Action of their Body || *Mat. 9. 2.* not the Action of their Mind is spoken of. Come then in *Matth. 11. 28.* (tho' be interpreted Naturally in Motion on their * Legs to come and partake of Means) * *Deut. 2. 28.* hath last Words.

hath Places enow to support the Interpretation against a weak Displeasure.

So How can *Matth. 22. 14. COME* unto the Marriage, and the same in *Luke 14. 17.*

- || *Prov. 9. 5.* || *COME*; for * *all Things are now ready*
 * *Prov. 9. 2.* Be interpreted consistently, except of a Natural and Local Coming to the Means of Grace, in order Unto a Due Conviction that || *Messiah* was come in the Flesh? For as the Jews require a Sign, they might have seen * enough of it, according to the Scriptures, in that Marriage, if they had not been *Moody, Quarrelsome, made Excuses, &c.* but had gone forth to || see *Jesus*. The Invitation of Coming was to the Means, not to the [Act] of Saving Faith. Come with your Legs, wait there to be born in Zion and then to be fed in the House of God where the Children are new born.

- To these Places I add *John 1. 46. Come and see*; and *John 1. 39. Jesus saith * Come and see*? 'Tis plain these Texts speak of Coming to Christ, and it's equally clear that they speak of coming to him in a Natural and Local manner with || *Body and Legs* the very way that my Exposition heretofore on *Matth. 11. 28.* hath been so || ridiculous by the Ignorant Zealot.

- || *Mat. 12. 42.* with
 || *1 Kings 10. 1. 2.*
 || *Luke 9. 55.* Lastly, I will name no more than *John 21. 12.* where *Jesus* saith unto the Disciples, *come and dine*. It was no less than an Invitation to dine with Him that was * *risen from the Dead*. This was not an Invitation to Saving Faith, but to a Natural and Local Act of Approach. So that there are Parallel Texts enow to justify my Interpretation of *Matth. 11. 28.* to be meant of Natural and Local coming to the * Means of Grace, and not an Invitation to the Act of Saving Faith, as hath been hotly contended

tended in SOME Pulpits, out of a meer Opposition, the last *Winter*, to Truth broken out the *Summer* before.

Now since there are so many *Texts* to favour it, why may not the Interpretation of *Matth.* 11. 28. be justified the same way? And why may not *Other* Good Men who interpret the *COME* there of an Act of *Saving Faith* be carried away to it more by *Incogitancy*, than *Cogent Reason*? Only *Prov.* 18. 17. Some younger Men than the *Divines* of the Last Age, by meer *Prepossession* are resolv'd to maintain, if they * *can do it*, what the * *Titus* 2. 3. *Elder Men* have said. And this at best is all can be made of it.

As to *John* 5. 40. ye * *will not COME unto me that ye might have Life*, the Sense of the Word can never justly be meant of *Saving Faith*. No, it's plainly meant of a *Naturally-Reasonable Faith*, distinct from a *Spiritual* and *Supernatural* Believing. It's such a *Humane Faith* as they must needs have had on Christ, if they * *would*, being convinced * *John* 12. 19. that no Man could do the Works He did, except *Messiah*. It's spoken also of such a * *John* 3. 2. Life as they might have had if they would have *humanly* embrac'd him, when they saw his Works. Thus they might have taken care to have say'd themselves * *Outwardly* * *Isa.* 1. 19. by a [Natural] stooping unto Jesus, as a Man may save himself from Drowning who will be advis'd and rul'd, and not run himself into a Deep Water that lies before him, tho' he be certainly told he must perish, if he tries to ford it over. This is just the Case of the *Jews* in that *Flood* * *mighty* * *Isa.* 28. 2. *Waters* over-flowing, the People of the Roman Power, risen up to an Overspreading of Desolation for the Overspreading of *Ab-* *Dan* 9. 27. *ominations*, which in a little Time swept a-

- ¶ Acts 22. 18. way all the || *Doctrinal Unbelievers* before it, who would obstinately try, in rejecting of *Messiah*, to ford thro' it. Whereas Christ
- * Psa. 40. 2. Was a * *Rock* above the Floods, and they might have seen by the Light of his Doctrine and his Mighty Works, that surely in the Floods of Great Waters they shall not come nigh unto Him. And whereas in the Prophetick Psalm that describ'd these Matters, God saith in Christ unto the single-hearted Believer, *I will instruct [thee], and teach [thee] in the Way which [thou] shall go: I will guid [thee] with mine Eye:* So he speaks with a *Rational Advice* unto the Multitude, that they don't like the *Beasts* rush into the Mighty Waters. Be ye not as the Horse, or as the Mule which have no Understanding, whose Mouth must be held in with Bit and Bridle, lest they come near unto thee. The Lord restrain'd em a while, otherwise they had come in so near to his Interest in *Judea*, as visibly to have destroy'd it, so far as lay in the Jewish Power. And while he predicts upon a foresight of their Headstrong Wills to reject all Means of their Rational Conviction, that many Sorrows shall be unto the Wicked, Christ doth but take up the same Prediction and carry it on agreeably in this John 5. 40. Ye will not COME unto me that ye might have Life. So that here's Coming unto Christ suggested in a Kind of Believing, which is short of Saving Faith. You will not come to me. As much as to say, 'You act with as unreasonable a Stupidity as the
- * Isa. 1. 3. * *Brutes*, and will not, according to the Faculty of Mankind, exercise a Believing Reason. I have produc'd so many Reasonable Arguments both in my Doctrine and Miracles to persuade you unto Reason, that there's nothing more to be * done towards convincing
- Verse 8.
- Verse 9.
- Verse 10.

*vincing you, and subduing you to Reason,
 that can fall within the Sphere of a Reasonable and Common Operation. This is the Consistent Meaning. And all this makes it appear that the Come in *Matth. 11. 28.* hath divers Parallels, instead of || no Parallel in the New Testament, to justify that there is a *Coming to Christ* in Scripture [naturally], distinct from Coming to him [Spiritually] in *Saving Faith*; which latter is the Coming that Men now in the Preaching of the Gospel * mean, when they invite Sinners from *Matth. 11. 28.* tho' present under the Means, and in the very Assembly of the Multitude gathered together, still to *Come to Christ*.
 || Acts 5. 4. last Words.
 * Rom. 10. 10.

To all that I have said I add further, it could be no *Spiritual Coming* meant in the Invitation of Sinners, *Matth. 11. 28.* because the Spirit of Christ was not || then indeed || John 7. 39. (in the Humbled State of Jesus) given for any Act of Coming in a *Spiritual* Sense, as is suited to the *Spiritual* Act of a Believer in the Times of an *Exalted Jesus*. The Freedom of Sinners for *Spiritual* Acts lay in a Supernatural Power of Believing. Gospel-Coming was another Thing in *One* Text, than || *Natural* coming (whether Locally || John 6. 5. or Reasonably) in *Other* Texts. The true Freedom of Souls created for the *Spiritual* Act, lay in an * *After-Drawing* up of their * Hos. 11. 4. Hearts in a *Spiritual* Sense to Christ; that is, to follow him by *Motion-Faith* which stays in nothing of our Own, and to ascend after him, entering into that within the Veil, Heb. 6. 19. when he should be gone out of this World. with
 And therefore none could *Come to Christ* Heb. 10. 19. in his *Humbled* State with that inward Freedom to take up Salvation in and with him, according to the Mystery of the Gospel

John 6. 44.

pel, any more than afterwards he could go to Christ in his Exalted State to take up the same Salvation, *except the Father drew him*. Now drawing argu'd a *Distance* of the *Object*, as well as a *Disease* within the *Faculty*.

* John 4. 40.

Again, That the coming to Christ in *Matth. 11. 28.* signified but a coming * *Locally* to Christ in Means of Grace with a *Natural Act* of Motion, with their *Legs* only at *another Time* and in *another Place*

|| Jer. 29. 13.

with better || *Principles* than Curiosity, and with better *Persuasions* of *Messiah* than these *wearry, Heavy, Laden* [Templers] had entertain'd to that Day; appears in that the

* Mark 10. 14.

Use of the Phrase, * *Coming to Christ* is found only in these *Historical Books* of the *New Testament*, which treat *Historically* of what Christ did *both do and teach*, whilst

AAs 1. 1.

he was *below upon Earth*, and so could and ought to be *come* (or resorted, and repair'd) *unto*. It was most proper for Christ in his *Humbled State* to say to Sinners

|| Luke 18. 16.

|| *Come unto me*: But it's improper for *Us* in the *Ministry* to say now unto Sinners in Christ's *Exalted State*, they must *come*

Mat. 28. 6.

Christ. No. *Christ is not here, he is risen and ascended*. Sinners therefore ought to be *instructed and taught* in the *Preaching* of the *Gospel* to *go to Christ*, instead of being [invited] to *come to Christ*, which carries along with it an ill favour'd Construction as if Christ was still on *Earth*, and was not

1 Pet. 3. 22.

gone into Heaven! Our Common Inviters of Sinners to *come to Christ*, not aware of this if they don't mean a *Local* and *External Act* of coming to *Means*, do really speak *Non-Sense*. For Christ is in *Heaven*, and they should rather call upon Sinners to *go to Christ*, if they mean *Saving Faith*, the

to come to Christ. Christ is above, he is risen, he is risen above Ordinances, he is not here: *God is gone up with a shout.* And Psa. 47. 5. then why d'u bid 'em Come, as if he were here? I observe agreeably hereunto, that in the Historical Book of the *Acts*, when Christ was gone to Heaven, there the Phrase of || *coming to Christ*, or the Evangelist's Phrase of Invitation us'd before to come to Christ, ceased; there was no more to be heard of it. Faith under that Form of Words appears no longer. The Phrase is not once used in all the *Acts of the Apostles*. It's there only express'd Faith and * Believing, but no Coming to Christ is spoken of. This admirably strengthens the Sense of that Same come to Me in Matth. 11. 28. to be meant literally of a Local coming to Christ, fitted in the Jews to Christ's || Humbled State. Besides too, in the Doctrinal Books of the New Testament, I do not find this Form of Invitation of Sinners to come to Christ used in all Paul's Epistles to the Gentiles. There's spoken indeed in his Writing to the Jews of a coming to God by Christ, who is to be found in the Use of Gospel-Means: And this Coming is spoken as a Thing effected Supernaturally by Grace, Heb. 7. 25. And also once more it is written in the Hebrews, Let us therefore come boldly unto the Throne of Grace, &c. the Meaning is, Let us now, by Reason of the Priesthood and * Blood of Jesus Christ (whom as a High Priest the Apostle had been setting forth in the Verses before, viz. Heb. 4. 14, 15.) come boldly, and without Disturbing Fear, to the Majesty which is laid open in Christ's Discoveries of Himself: For because he sitteth on the Right Hand of God in the Heavens, he sitteth also below

|| Luke 7. 7.

* Acts 4. 4.
with
Acts 18. 8.

|| Zech. 9. 9.
with
Mat. 21. 5.
and
Isa. 62. 11.
and
Isa. 66. 2.

Heb. 4. 16.

* 1 John 1. 7.

Col. 2. 1.

- in his House on the Ordinances of his Grace: Which Ordinances he hath erected in his Spiritual * *Tabernacle* and Temple the Gospel-Church, which is *his Rest*. Let us therefore *come unto it boldly* there in Worship. But still this doth not reach Minister's Sense of inviting Sinners to *come to Christ*, to close with his Person in their first
- * Psa. 132. 7. || Believing. It's not at all as a Form of Invitation to be used in Preaching of the Gospel:
- * Mat. 14. 29 As to say, * "Come to Christ, Sinners; here is Christ; I have been Preaching Christ, now let me [invite] you: Come, now will you come and have him? Will you come and take him? I invite you to * come. Why can I not prevail, &c. I say, I see nothing like this. But it's quite another Thing. And this more plainly makes it appear that
- * Mark 10. 35. the * coming spoken so much of in the Historical Books, treating of Things as they were transacted whilst Christ was upon the
- || Mat. 14. 28. Earth, was for the most Part a Local || coming to the *Man Jesus of Nazareth* where he
- Acts 10. 38. was, and following him as he went about doing Good, which is sometimes called a coming after him, Matth. 19. 21. and Matth. 16. 24. so they should be more and more convinced by all his Conduct, that at the Bottom of the Man *Jesus*, that Man in * Another and Higher Nature was God. By all it's plain, that in Matth. 11. 28. the Invitation then was to a || coming unto him on their [Feet] for the Use of Means in Hearing of the Word of God, and in beholding of the Miracles which were wrought by *Jesus of Nazareth*, towards a Reasonable * Conviction that he was the true *Messiah*.
- * John 10. 30. Now says he, "Come unto Me all ye that
- * Psa. 34. 11. " * labour for a Thing of nought, and spend
- * Psa. 55. 2. " your Money for the Lambs of the Flock
- " and

and the Calves of the Stall, and know not Mal. 4. 2.
 what they mean. Come unto me all ye
 that weary your selves, and labour in the Heb. 2. 13.
 Fire of mine Altar for very Vanity, cast-
 ing off me, who when Sacrificed will put
 a sure End unto it. Come to me you
 weary Worshipers that are Heavy laden
 in all your common Attendance upon the
 Mosaick Institutions, and are under a Ce-
 remonial || Yoke of Legal Bondage, in Gal. 5. 1.
 carrying on the Observation of so many
 Typical Rites, or * Ceremonies, as the * Heb. 9. 1.
 Temple-Worship requires. Some of you
 have a Load of || Offerings to go up with- || Hos. 8. 13.
 al, and All of you have a Heavy Load of
 Flesh to go up constantly with to the
 Top of Zion-Hill. Come to me in the
 * Worship of the Gospel, and I will give you * John 4. 21.
 Rest. Come to me in my Daily Teach-
 ing; Come to me, and hear the Doctrine
 I bring from Heaven: For albeit you are
 here in Person to Day, yet in Heart you
 are || running away again, and to Morrow || John 6. 66.
 will think to rest in the Labours and Bur-
 den of the Temple! What d'u think
 always to do there? Be ready to lay it
 all down, and take up your Cross (in
 Mockery and Persecution) and come and
 follow me. I'll make the Service easier.
 Come to me in another Place than This:
 I'll Stay to Teach and to Preach in their Ci- Mat. 11. 1.
 ties here is short. And it's known in the
 next Chapter, it was not long e're Jesus
 withdrew himself from thence. And this Mat. 12. 15.
 proves the Invitation of Christ there to
 come unto him, was surely meant of a Local
 coming unto Christ, or a following him
 with their Legs when Christ should be gone
 from thence.

But

Object.

But Christ there proposes Himself as a Soul-Saviour for Soul-Rest, and there lay his Work and Employment.

Answ.

1. It appears not but it might be Bodily Rest they should have in his Risen State at Hand. For the Service and Yoke of Christ (Take my Yoke upon you, &c Verse 29.) is not one Quarter of the Toil for the Body though you travel Seven or Ten Miles to a Meeting, as the Service of Moses was unto it; travelling with weary Limbs Hundreds of Miles perhaps, and with costly Sacrifices to ascend into the Hill of the Lord at Mount Moriah.

Psa. 24. 3.

2. When we take it of Soul-Rest, it cannot necessarily be understood of Salvation-Rest or any other Soul-Rest beyond the Easiness of the Mind fully resolv'd about the Rational Enquiry, or the puzzling Scruple whether the Messiah is, or where he is, or whether he be come or no. So that I will give you Rest may be thus, I will give you Quietness in your Minds about the main Scruple [Art thou He that should come, or do we look for Another?] Come then to Me, even when I am gone from hence, and see my Work there in the Wilderness, keep close to my Doctrine when I shall leave your Cities, and you'll be convinc'd that I am He, even the

Mat. 11. 3:

* Isa. 35. 5, 6.

* Messiah you look for. Come to me again and again for Satisfaction, don't come on either thro' a Kind of Necessity now I'm in Town, or with Curiosity or Prepossessions, and be gone, running away with Stories to the Pharisees, and never come more: But come at all Times, and you'll see and hear the which is more apt to convince, quiet and satisfy your Minds, who is the Christ of God and to give you Soul-Rest and Conscience-Rest in the Enquiry (even more at other Times

Luke 9. 20.

Time) than you may hear and see to Day
in your *Cities*, or at Another Time in *Town*.
Come unto me all you too that are especial-
ly troubled in Mind upon this Matter;
Come to me, when I have a *Blind* Man next
to cure, or when a * *Dumb* or a *Maimed* * Mat. 12. 22.
Man is brought me: See how I will raise
the *Infirm* with a Word, and then consi- with
der with your selves, Whether the [*Pro-* Verle. 15.
phesie] of *Messiah*, and the [*History*] of and
Messiah don't agree? And whether the Mat. 11. 1:
Scruple upon your Minds about the Com-
ing of Christ into the World doth not
vanish? Thus in *Matthew* it's an Invitation
to the outward Means of a Doctrinal Con-
viction, and that was the main Thing then
to be look'd at and accomplish'd, among
the Dissatisfied restless Enquirers, || *where*, || John 7. 41.
and *who* is *Messiah*? Come, says Christ, to
Untie the Knot upon this Argument, be
not detain'd by the ordinary and common
Pull-Backs, from attending on me and on
my * *Faithful* Ministry, so long as I keep in * Heb. 3. 21
these Quarters, and you'll be at Ease from
your Pain upon this Enquiry by what you'll
see and hear, even before I visit another
Region of *Judaea*, that then too you'll hear
and follow me, when I go to another side
of the Country. I tell you, come, and let
not the stir and || *clamour* of the *Town* and || John 7. 12.
Country keep you back from Me at these
Meetings, and you shall find Rest unto your
Souls in this grand Point resolv'd, *Whether*
I am the Christ, or no? Accordingly, *his*
Sheep did hear his Voice and follow him. And John 10. 27.
from Doctrinal Conviction where it began,
it went on and came from *Faith to Faith*, or Rom. 1. 17,
from Faith into the [*Report*] that he was
Messiah, to Faith into the Person of *Messiah*
himself: And after his Crucifixion for our
Sins

- Rom. 4. 25. Sins and *Resurrection for our Justification*, the Faith of the Elect arose under a more Glorious Work of the || *Unction*, in their *Anointings* by the Holy Ghost, even as Christ had then promis'd it should be afterwards. And all this began with Coming unto him on their *Feet*, their Bodily Feet, according to
- || Mark 4. 34. the Invitation, *come*. This now is || plain and Consistent with our own *Experience*. For we find Rest comes in from Christ in
- * Mic. 7. 7. to our Souls by a continuing and * *waiting* upon God in Ordinances of Christ filled with God's Love, Power and Presence. And therefore when we take it as meant of
- Isa. 40. 31. and *Soul-Rest*, yet this affords a Third Answer: 3. Tho' you understand it of Soul-Rest, you find *Spiritual Privileges* are the Issues of Natural Action, and that from *other* Springs and Principles than the Action it self. For
- || Num. 21. 9. Instance, Natural looking to the || *Brazed Serpent* cur'd the *Israelites* of the Contagion of their Wounds; not from the Nature of the *Act*, but from the Virtue of the * *Institution*. So coming on the Legs to an Ordinance of Christ, even with a Design to *scoff* hath been issued in God's Time with
- || Gen. 50. 20. the || *Privilege* of the *New Birth*, tho' the New Birth never flow'd from the *Scoffing* Principle of coming to hear the Word of the Lord. Accordingly there in *Matth. 11*
28. Soul-Rest is a *Spiritual Privilege*, and
- * Mark 6. 33. yet was a * *Natural Act* of coming to Christ in the Days of his Flesh, and of Attendance on the Ordinance of *Instruction*, or hearing the Gospel Preach'd, and *Miracles*, and might be issu'd, and often
- || John 10. 41, 42. had been so in this || *Soul-Rest*. The coming also is consistently agreeable in another Kind, tho' not specifically agreeable in the same Kind. That is, it follows not, that
- because

because it is a *Soul-Rest*, therefore it is a *Soul-Coming*: For now it may be a *Soul-Rest* upon *Bodily* coming to a Place to hear the Gospel, when there is only formed and begotten in the Soul a Spiritual * *Looking* * Isa. 45. 22. up to Christ there, and no *Coming*. For the *Coming* and *Looking* Acts of Faith are not the same Act of Faith.

Object. Experience hath found it a sweet invitation to *Spiritual* Coming.

*Ans*w. 1. Experience hath found it a sweet invitation to *Local Ordinances*.

2. Experience hath found the *Local Ordinance* sweet under an *Operation* of the Spirit. 3. The Faith which the Spirit

hath wrought hath been sometimes * *Dis-* * Song 1. 7.
* 1 John 3. 6.
* *last Words*.

Living Faith in *Soul-Views*, when it hath been [no] *coming* Faith in *Soul-Motion*. Who it can't now so properly in Christ's *Exalted State* be called a *coming unto Christ*.

It may be call'd a * *Going Unto Christ*. * Psa. 43. 4.

Oh! That we learn'd Wisdom when we wake of these Things, and did look more

to the Things we speak of, and not take them up from *Sounds*. Oh! That we could

distinguish of the *Humiliation-State* of Christ the Evangelists, where Faith is call'd

Coming to Christ agreeably with his * *Lo-* * John 5. 43.

* *Descent* on Earth, and of the *Exaltation-* with *
* John 1. 11.

State of Christ, where Faith is not call'd a *Coming* to Christ, but only a *Believing* on

him. It confines much to the latter Phrase.

For [coming] to Christ doth but *some-*
times signify a [Believing] on him. It

doth not in the * *Word* always, and ne- * Isa. 8. 20.

cessarily signify *Believing*, as, I have enough

own. Nor (for ought I see in the *Word*)

signify *Believing* on Christ, as Faith is set out

in the Holy Writings under the * *Exalta-* * Phil. 2. 9.

State of Christ, be called (as Men do)

a *Com-*

* Psa. 27. 4.

with

1 Cor. 11. 2.

a Coming unto Christ. And so it stands upon Record for Usefulness to distinguish of the Two States of Christ, the one on Earth and the other in Heaven. Also to prize Christ in his * Institutions, and to rectify our own Carnal Mistakes about the absolute Limitation of a Soul-Rest.

|| 1 John 3. 24.

with

1 Cor. 14. 37.

But wherein doth all this yield any Argument that *Matth. 11. 28.* is an Invitation on to *Saving Faith*, and not rather an Invitation to come and take up Christ's || Institutions, from a Principle of laying down all other Things that be inconsistent with 'em? I am persuaded in the Face of all the Light, Good Men have nothing in the main to say for the other Way of carrying this Text, except that Good Mr. Jer. Burroughs (whose Memory I also honour as Faithful Servant of Jesus Christ according to * his Light) hath written his whole Treatise entituled [*Four Books on the Chapter of Matthew*] upon the || Other Sense of the Words.

* Isa. 2. 5:

|| Phil. 3. 15.

To conclude it. It's very plain to me that this Come in the Place open'd, is *Coming on their Feet* to Christ when preach'd and wrought Miracles on Earth. Because it would have been Preposterous invite to come in Faith, before they * are in Faith. For when Coming is interpreted in Other Texts of Believing, it's *Motion of Faith* which surely is not the first Act of Believing, but the *After-Act*. Seeing is the First Act, *John 6. 40.* we can't suppose that Christ would begin in Faith with Motion of the Heart, without an || Eye of the Understanding. The Foot is not the First Member in the New Creature, but the Eye. Accordingly, the Scriptures do everywhere set forth the Beginning of Saving

* John 6. 40.

with

John 12. 44,

45.

|| John 14. 7. 9.

Faith with Sight, *John* 3. 14, 15. with *Numb* 1. 9. compared. Also *Isa.* 45. 22. 1 *John* 3. 6. *Isaiah* 65. 1. *John* 17. 3. 1 *John* 5. 20. *Sal.* 34. 5. *Job* 12. 45. *Job* 14. 17. *Job* 42. 5. *John* 11. *Heb.* 11. 27. Faith is an Eye to discern the Object, before it is a Foot to approach the Object.

And here it may be Proper and Seasonable briefly to lay open the Office, Place and Use of Faith, the Faith of the Operation of *Col.* 2. 12.

God towards Christ, according to the Scriptures in their Latitude (for they speak not of all Faith in one Text). I am here speaking of that *Spiritual Faith* towards Christ which is wrought in the Soul * after it hath * *Rom.* 1. 17; come naturally and Locally with the Body to the Means of Grace.

1. Faith is an Eye in the Soul, a *Spiritual* Eye, and the Object is let in to the Soul thro' it. Hence that Plenteous Phrase of the New Testament, *thro' Faith*, *Rom.* 3. 25. *Acts* 3. 16. 2 *Tim.* 3. 15. *Col.* 2. 12. *Eph.* 2. 8. *Rom.* 3. 30, 31. *Gal.* 3. 8, 14. 1 *Pet.* 1. 5. *Phil.* 3. 9. and often in *Heb.* 11. Is it now *thro' Faith*? Then Justification is established by Christ || above Faith and * before it; be- || 2 *Tim.* 1. 9; cause it is clearly convey'd thro' Faith into * *Rom.* 8. 33, the Soul. Establishment of a Deed in the 34 whole of its Articles must be before the conveyance of it; tho' the Conveyance too must necessarily [be], after the Establishment and Fixing of the several Articles. Faith is a beholding the Glory and Divinity of Christ's Person, *John* 1. 14. Now this Discerning and beholding of Christ is when the Object is let in upon the Eye of the Soul, thro' the || Workmanship and Operation || *Eph.* 2. 10; of God the Spirit. In *Spiritual Vision* there is (after the manner of *Corporal Vision*) a fixing of the Rays, or Species, of the

the Object by a Gracious irradiancy upon the very * *Retina* (as is known in *Opticks*) or the inmost *fine wrought* Part of the Eye of Faith. Thus *through* Faith, the Eye of the new born Soul, Christ is let in, or Christ is * *received*. 'Tis a Receiving of him by the Eye, as we receive Objects in our Common Eye-Sight. So it's called at the Lord's Table a *Discerning of the Lord's Body*, 1 Cor. 11. 24. with *Verse 29*. Men of *Natural* Understandings, or of the most || 1 Cor. 2. 14. || *Psychical* Abilities and Enlargements, as the *Word is in the Original* (take them in all their best *Ornaments*, their clearest *Parts* and most *Intellectual* Studies) yet before || John 3. 3, 5. || *Spiritual* || *Renovation*, are unfit *Spiritually* to discern Christ, 1 Cor. 2. 14.

2. Faith is a *Spiritual Will* and *Heart* to submit and stoop. And there must be this Will to stoop, and there is so upon a *Spiritual* Discerning of Christ, before there is the *Coming Faith* even to the *Throne of Grace* boldly, tho' Christ in the Outward Ministry calls. Oh! What need, what Absolute Need is there of God's * *Creating Spirit*! For if Christ be only let in to the Soul thro' a *Rational* Eye, for so he may, so far as the Nature-Part of Christ and the *Out-Works* of Christ are fitted to Reason, yet that Soul thro' a prevailing *Law in the Members* doth still rebel. See Heb. 6. 4. Rom. 10. 3. Jam. 4. 6, 7. (for Brevity obliges me to contract it all in *Hints*). Christ must be let in thro' a renewed Eye upon a renewed Heart, and then the Soul receives him, Rom. 10. 10. Isa. 25. 9. Luke 2. 25, 26, 27, 28, 29, 30. Psa. 73. 25.

3. Faith is a *Spiritual Cure* with God's strength put into the Soul thro' the Holy || 1 Cor. 3. 16. || *Ghost's* || *Indwelling* and Inward Operation,

to enable the Soul for its Spiritual Journey thro' *Flesh, World*, and the Oppositions of the *Devil*, to set out in a farther Operation of * *Faith*, under the *Spirit* still. See * 1 John 5. 4. *Psal.* 138. 3. with *Psal.* 107. 20.

4. Then comes *Faith* Spiritually, and to the Throne of Grace boldly with its *Foot*. So it *came* to Christ in the Days of his *Flesh*, as *coming* to Christ was then fitted both in Soul and Body to his *Humiliation-State*, while Christ || waited below upon Earth || *Isa.* 30. 18. for the *Motion* of poor Sinners. See *John* 6. 35, 37. Compare also *Luke* 8. 47. with *Ezra* 4. 16. and *Ezra* 5. 2. And so it goes to Christ in the Days of his *Exaltation-State*, as *Faith* in this sort of *Motion* is fitted to Christ's being gone into || *Heaven* before us. || *Heb.* 4. 14. *Psal.* 40. 1, 2. *Psal.* 43. 3, 4. with *Luke* 24. 5, 6. and *Heb.* 6. 19, 20. 1 *Pet.* 3. 22.

5. *Faith* is a *Spiritual Hand*, 1. To lay hold. See *Prov.* 3. 18. with *Luke* 11. 49. which tells us that *Wisdom* there laid hold upon, as a *Tree of Life*, is the Person of *Jesus Christ* * *crucified*, and then risen for * 1 *Cor.* 2. 2 our *Life*, and set forth as a *Tree*, in Opposition to the *Fruit* of that forbidden || *Tree*, || *Gen.* 2. 17. whereof we eat and died. See also *Heb.* 6. 18. *Isa.* 64. 7. 1 *Tim.* 6. 12, 19. *Phil.* 3. 12. *Faith* also is a *Hand*. 2. To open the Door to Christ, upon Visits either of *Reproof*, or of || *Communion-Love* unto the Church. *Rev.* || *Song* 5. 2. 3. 20. Behold I stand at the Door and knock. Behold I stand, says Christ, at visible Ordinances, which are the *Door* of the Church to keep out Strangers, and admit her own to sit and Sup together : I stand and knock at my own Institutions to have them set * open to me, that I may be more us'd and * *Song* 5. 5. own'd in what is own'd and Profess'd within : For you have barr'd out me in your

- Government and have neglected to take me in. *If any Man open the Door, tho' it be but the Door of his Lips for me, who have stood knocking at the Other Door unheard and speak for the Honour of me and my own governing in the House of God, I'll come in to his very Soul and sup with Him, and He and I will have a Feast together, while the Rebellious who shut out Me, and ye cry up * the Church, the Church, and will admit of no Reformation in it, shall die and starve in a Barren Ground.* The Church of Christ upon his own Foundation open the Door upon || *Heart-Smiters*, and open the Door by *Repentance*, after any Disorder hath barr'd it up. This the Spirit brings the Church of Christ unto. Christ doth by his * *Spirit*. So she prepares the outer Part of the Ordinances, thro' which Christ enters for Communion, while she is brought and kept to walk according to the *Gospel Rule*, taking due Care that all the Ordinances of Christ fitted to Communion, and of which the Church hath || *Seals*, be kept pure and *uncorrupt*, and also that they be not cast aside, but duly kept up in order to the same *Communion*.

6. Faith is a *New Creature* presented at in the *Stature* (as I may say from the *Crown of the Head unto the Sole of the Foot*) full of *Burden, Want, Weariness, and Self-Insufficiency*, to lie down upon a well known Christ and * *rely* on the Mercy and Strength of God in Him, and there *rest* and cast its self upon J E H O V A H our *Righteousness*. See 1 Pet. 5. 7. Psal. 55. 22.

7. Faith is the same new Creature under || *pursuits* by the *Flesh*, by *Satan* and the *World*, to *hide* its Self in Christ. See Psal. 32. 2. Psal. 32. 7.

8. *Lastly*, Faith is the Spiritual Loyalty and * *Fidelity* of a Wife to trust her most * *Song 8.4.* Faithful Husband Christ. *Isa. 12. 2. Job 13. 15. Psa. 18. 2.*

So that as all this Faith is wrought of God thro' Christ under Means of Grace, *viz. * Gospel-Preaching, Gospel-Praying, * Rom. 10. 17.*

Gospel-Praising: So poor Souls should make Use of this Text, *Matth 11. 28.* as an Invitation to em to come out of their Cities and Houses; and out of their Villages to a Christ in open *Ordinances*. For there they *Heb. 10. 25.*

may find by Experience under their Troubles and Conflicts, a sweet and Gracious *easing* them of many a Doubt and Burden; and likewise in the nearer Matters of Satisfaction too, they may find an easing them with the Power of Christ in the *Gospel-Rest*, which they that have believed (to any Ripeness) do enter into, as the *Apostle* speaks, and as before at Page 308. hath been opened. Under this Experience of the Virtue of Christ receiv'd by coming to outward

Means, *viz. by coming to a Meeting and hearing the Gospel in such a Village, or in such a Street of the City, they'll find it far* *Luke 14. 21.*

outweighing their Pains in Coming, tho' they have taken many a weary step to Zion, and outweighing their Cost, in being at

Charges to maintain the Ordinances of Christ. All which bears a full and clear *2 Sam. 24. 24.*

Testimony to this Sense of *Matth. 11. 28.* and that the *Come unto Christ* there is not immediately *Spiritual Believing*, as the first Thing of all: But is an Outward Coming to try the Means of Grace which God hath set up in Christ. Thus doubtless, it stands upon Record for * *Usefulness*, as well as it * *Rom. 15. 4.* was of Use in the same Nature when the Words were spoken by Christ.

- Invitations* are not made immediately to Saving Grace, but to *Means* of Saving Grace. Not to *Special* Acts which fall under a Work of the *Spirit* above Nature, but
- ¶ Mat. 22. 10. to || *Common* Acts which are Promiscuous, and related to Good and Bad. Thus Sinners cannot be invited immediately to *Saving Faith*; for neither the *Scriptures*, nor the Nature of the Thing admits it. *Invitations* have a Foundation in the *Scriptures*, but then it's to * *Common* Acts. Thus Samuel [invited] the People to eat of the Remainers of the Sacrifice, 1 Sam. 9. 24.
- * 2 Sam. 13. 23. with Either 5. 12. || Rom. 8. 37. But *Invitations* to any || *Supernatural* Acts, such as the Exercise and putting forth of Saving Faith into the Person of Christ, have no Footing in the Sacred Oracles. This is altogether fit Matter for an *Operation of the Spirit*, but altogether unfit for any *Invitation* to deal with. An *Invitation* is a Means used towards the Absent, either absent in Body or Spirit, to make them and keep them present on the Outworks of Grace. It's * *Operation* of the Spirit must deal with them farther, and make 'em discern Christ and willingly embrace the Son of God. * *Invitation* hath for its Object a Person or Persons *habitually* residing in Local Distance, tho' actually and by the bye (just) met upon the Spot. Whereas the same Person, as the || Object of Divine Operation, is consider'd in his *sinful* Distance, where all *Invitation* must leave him, when *Invitation* hath gain'd him fixedly to a Local Presence at the Means of Grace. The immediate (or next) Means which the Spirit now useth in *Operation* upon the Sinner under the Word, is * *Instruction* by the Word, not *Invitation*. It's *Teaching* the Elect of God in the great Mysteries of Salvation,
- * John 3. 8.
- * Prov. 1. 20, 21.
- || Ezek. 16. 6.
- * Prov. 8. 33.

vation, *Psa.* 86. 11. *Psa.* 27. 11. It's leading them into the Knowledge of Christ's Person and Righteousness, set in Opposition to all that other Conviction which the Spirit hath wrought in me about my Sin in Adam, and in my own Nature, as well as || *Eccl.* 7. 29. Facts; especially as to my Nature in the Sin of * Unbelief, or my not going to Christ * *John* 16. 9. to receive Life; but rather my taking it for granted, that I have more Sin and Unrighteousness in my Self, than I have Righteousness, Strength, Holiness and all Grace in Him, as a Second Adam that hath died and rose again for me, even in my room and stead. || *Rom.* 8. 34. with || *Rom.* 14. 9. Instruction in the Ministry of the Word, which the Holy Ghost useth to lead any Sinner into this Transcendent and amazing || Knowledge of Christ, is soon issued || *1 John* 5. 20. in a farther work of the Spirit of Christ knitting the Heart of that Sinner to him, and drawing him after Christ. This is saving Knowledge, and saving Faith which can't be wrought by Invitation to come to Christ, but must be wrought by * Instruction, such * *Prov.* 12. 1. with an Instruction as I have shewn about Christ, *Prov.* 33. 23. and who is the Way of the Lord. Teaching *Prov.* 10. 17. Christ is quite another Thing, and far Superior to an Act of Inviting to Christ. Teaching is tincturing the Mind with some Efficacious Experience of the Things taught. Teaching Sinners in the way Christ, as Christ is the Way from the Father to Us, and from Us thro' Him again unto the Father, is the Way to convert them to Heaven and Salvation in Truth. || Inviting Sinners to come to Christ, as Men talk at random, is but Ignorant Noise, no proper and effectual Means. Let * Invitation have its proper Object and Bounds in Duty, and then it's right. Invitation you see is but to Means of Christ, not to

- Christ Himself. Invitation carries me to*
 || 1 Theſ. 2. 13. *Means, || Operation carries me to Christ.*
Invitation is but as it were bidding the
Meeting, and therein pointing Sinners to
the Means at ſuch or ſuch a Place: This is
 Iſa. 40. 3. *also in Scripture called a preparing the Way*
of the Lord againſt Jeſus came. So the
Meetings of John Baptiſt were bid in the
Wilderneſs, and thither they went out to
him in the Deſart; Hereby the Multitude
 Mat. 3. 3. *made a Path (make his Paths ſtrait) to the*
Meetings of Jeſus; and make ſtrait in the
 Iſa. 40. 3. *Deſart a High-Way for our God; even a*
beaten Way to go out ſoon after John, and
 Luke 9. 20. *hear the Goſpel of the Chriſt of God Preach*
at the Mouth of Jeſus in the ſame Places
But now it is an Operation of God in his
Grace that brings the Soul in to [Chriſt]
Invitation where it is moſt Succeſſful bring
the Perſon but to the [Means]. The
converting Power of the Miniſtry to the
 1 Cor. 2. 4. *Unconverted, lies in a Demonſtration of the*
Holy Ghoſt before the converted, and the
Demonſtration never appears (that I can
ſee) in Men's ordinary Managery of the
Invitation. Demonſtration of Salvation
 * Eph. 2. 7. *ſome of the * Glory of Free Grace. The*
 || Heb. 6. 17. *[Cause] of it is in || God's own Good Plea*
ſure. The native [Riſe] of it is in the
 * 1 John 4. 10. ** Father's Love, Tit. 3. 4. The Prepare*
 || Pſa. 36. 9. *|| Fountain of it is in the Mediator's Blood*
The Procurement alſo of [Conveyance]
even the Conveyance by Deed of Purchaſe
in the Obedience and Sufferings of Chriſt
 Rom. 3. 24. *is thro' the Redemption that is in Jeſus Chriſt*
notwithſtanding all Temporary Obſtacles
the Current of Free Grace by the Entrance
 || 1 John 3. 4. *of || Sin. Now Theſe and the like Pieces*
of the Goſpel are all a Glorious Diſplay
 with
 Jam. 1. 15. *what bright Salvation I and Thou a*

* Interested in, as it's settled and prepared * Psa. 34. 2, 3.
 for us in [Another], and convey'd unto
 us [thro'] that *Other*. It's God's Demon-
 stration of it || to my Soul thro' Operation || Jer. 33. 3, 6.
 of the Spirit on my Soul, to behold it as
 mine own by His * Gift. This I am to * 1 Thes. 5. 9.
 Preach. And thus I am to deal with Poor with
 Sinners towards their Conversion. This is Luke 1. 69.
 that also which I do Preach to Sinners, and
 This being the Great *Frame* and Coherence
 of Truth ~~Struck~~ at, I daily find it to be
 fill'd up with more || Power in my own and || Jer. 1. 18, 19.
 other Men's Souls and Ministry! Shewing
 of these Glad Tidings in God's Salvation to
 the Soul is the *Means* in which the * Spirit * Acts 10. 43.
 falls, and converts the Sinner unto Christ.
 It's by this Means the *Object* seen suitably
 falls into the very Soul thro' the Eye of
 Faith, and gives it a most lovely and ef-
 fectual || Prospect of the same Object, such || Rev. 3. 18.
 as no Eye of any Sinner that ever went to last Words.
 Hell hath * seen. Now here I might bring * John 14. 17.
 in *Offers* again, and take Notice that the
 said sweet and *Transcendent* Objects do ne-
 ver shine forth thro' Them. Nor do their
 Golden Beams glister with the Transcen-
 dencies of || Everlasting Love in a faint and || Jer. 31. 3.
 Duskyish *Proposal*. Offers do not strike in up-
 on the very *Retina* of the New Eye of Faith,
 nor present the *Object* in the Salvation of
 God, as the Object it self presents its self,
 whilst shewing and * granting of this Sal- * Psa. 85. 7.
 vation do sweetly run together. But I will
 rather keep to the Argument, as the Title
 of the Chapter falls, about the *Invitation of*
Sinners to come to Christ.

Invitation to *Grace-Means* can be no In-
 vitation into Christ himself. Invitations to
 come and see, Invitations to come and hear, John 1. 39, 46.
 Invitations to come as *Guests* to Gospel

- Mat. 22. 12. Truths, tho' Men come without the *Wedding Garment*, and Invitations to 'em to cease and forbear to come as *Wanderers* (to divert a carnal Mind and *Delight* a carnal Ear, if any Thing possibly might be pick'd up as *Delightful* to it) are all vastly *distinguish'd* from Invitations to Christ in *Saving Faith*, as || Men pretend they make, when they Preach the Gospel. For I must
- * 2 Cor. 4. 2. * say what I *know* upon Sight. Albeit therefore that these Things are never so much
- || Job 38. 2. || *darkned* by Men, whether it be partly
- * John 3. 27. thro' their Inability to * *receive*, to *think*,
with
Mat. 13. 9. Thoughts concerning the *Nature* of these Things: Or, Whether it be partly that God hath not made their *Heart* strong enough in Faith to *meditate* *Terrour*, and not be afraid to think that while the *Election*
- Rom. 11. 7. *have obtained*, the *Rest* are *blinded*: Or, Whether it be partly thro' Self-Esteem, because what they call [*Inviting*]. Sinners to come to Christ, hath been their *own* way, and
- || Ezek. 12. 23, 24. their || *Old* way of [*mingling*] Things that are and must be *distinguish'd*; and so they
- * Rom. 10. 2. would fain have it to be the * *Gospel-way* and the *Scripture-way*, because it hath been *Their* way to confound Invitation of Sinners to *Saving Grace* with an Invitation of Sinners to *Means* of Grace, and so to *Outer*
- || Rom. 10. 18. *Grace*, and to the || *Hearing* of Effectual Grace Preach'd in and about the *inner* Work of Grace to Elect Sinners: Albeit, I say, the Things about *Invitation* have been never so much and so improperly * *confounded*, whereby some Preachers make them to be
- || Num. 28. 29. all one, which yet are really so very || *distinct*; we must say, the Distinction is plain,
- * Deut. 20. 19, 20. unless we * pull down *one* Part of the Bible into a Dust to make the *other* Part disap-

disappear. *Inviting* of Persons to the Gospel (as it's set forth in the Gospel by a bidding of them to a *Dinner* or a *Supper*, the Instance of which is so clear in *Matth. 22. 3, 4, 8.* and *Luke 14. 7, 8, 10, 17, 24.* is a plain Allusion to *Common Feasts* and Entertainment of Guests invited, or || *bidden* and || *Luke 7. 39:* called to Banquets and *Good Chear*. See *Esther 5. 12.* and *2 Sam. 13. 23.*) is an Outward Calling them to partake of the Outward Parts of the Gospel in the * *Cluster*, * *Mat. 20. 16.* before a visible Separation of the || *Kernel* || *Eph. 1. 11.* and *Shell* are made. Now they are outwardly called, because the *Outer Case* and *Shell* fall to their own Share, according to their outward * *Capacity* of receiving them. * *Exod. 16: 21.* Thus, Invitation is immediately made unto a *Duty* of Performance, to *come* or *go* where the [*Means*] of Grace are, and so to an *Outward* Grace very separable from the *inward* Grace, or || *Kernel*, at the *Bottom* of all this Grace-Cluster. * *All are invited to the Means promiscuously*, especially such as are by a || *Natural* Custom or Habit religiously disposed, and yet tho' they have so much of the * *Pharisee* in 'em, are * *Verse 3.* very great || *Publicans* besides; But after the || *Verse 1.* General Invitation to *Means*, the Holy Ghost, under the same *Means*, *inwardly* * *falls* on the Elect of God, converts them * *Acts 11. 15:* by Effectual Power, and in Sovereign Wisdom passeth by *the Rest*, and leaves them to || *Themselves*, under the same *Means* of || *Mat. 13. 15:* Grace: That it may be next Time you hear of 'em, They are * *fighting* against the * *Acts 13. 46:* Grace which hath conquer'd another to || *Sal.* || *Acts 13. 48:* vation. Yet all the *Non-Elect* may Peradventure not be thus Head-strong; Invitation therefore may be farther made to such as do not openly appear * *Malignants*; be- * *Acts 4. 1:* cause 2, 3.

- cause the Inviters know not yet what they'll
- || Mat. 13. 47. || *prove* ; so they may counsel them to a
48. * farther Attendance upon the Means of
* Rom. 11. 22. Grace, outwardly to persevere, and go on
to retain the *Outward* Part and Form of the
Gospel (for indeed Their very retaining
|| Josh. 22. 33. of the *Form*, as I have shewn, is of || *sing-
gular Use* to God's Children who receive
the *Power*). There ought to be *Counsel* sea-
sonably given them not to *forsake the Assem-
blies*, nor cast off the visible Profession of
Heb. 10. 25. the Gospel, so far as they *have already at-
tained*. Also, that they rise not up against
Phil. 3. 16. the Doctrines of Supernatural Grace : That
they *rebel not against the Light*, by setting
Job 24. 13. up of a *separate outer Court-Frame* to strike
at an *inner Court-Worship*. When Men are
[present] at the Means of Grace by In-
|| Acts 17. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. vitation, many such || *Considerations* as beset
their *Reasonable Capacities* may be sug-
gested.
- Whatever it be, I will speak it mainly
as to the *Elect* of God. When *Invitation*
hath done its Part towards them, and that
in the *Promiscuous Call*, and they are al-
|| Acts 10. 33. *present before God to hear* (if Devout, as
Cornelius and his Company were before they
knew Christ) *what God hath commanded* to
be said to their Souls in the Gospel of his
Son ; then *Operation* of the Holy Ghost be-
gins and sets in with * *Power* in the po-
sitive Preaching of Christ (the Living Seed
cast into their Souls (They having been
often enough, at least *some* or other of them
under the || *Plough*) : Which direct Preach-
|| Hos. 10. 11. ing of the Gospel the *Holy Ghost* carryeth
|| *Int Words*. home into their Hearts, and there *impre-
gnates* it with a Heavenly Operation ; that it
fills it to a *Bearing of Fruit* thro' a *Spiri-
tual Sap and Juice* in the Proper Nourish-
ment

ment of Life. Thus the Word lives and grows in their Hearts. By all it's plain, that there's no fit Joint or Space left for Invitations of Sinners to come to Christ's * Person in Saving Faith, but to come to Christ's Provisions only in Ordinances of Means towards it. And this rightly states the Doctrine of Invitations. For I know of no Invitation in the Scriptures made immediately unto Saving Grace, nor yet immediately to the Act of saving Faith. I may invite Sinners, for instance, to come [unto] the Doctrine of God, to the Report and witness of God which he hath testified of his Son: For it's a Piece of the Material Gospel. But how can I invite Sinners to come into the Person of Christ: For Faith is a Spiritual Motion into his Person: So how can I invite them into Regeneration, as to say, into the Mystery and || Experience of it. I must invite them to come often by a Natural Act to the Gospel, but must not deceive them to invite them to come into the Gospel: That's not put into * my Commission, but is reserv'd to the Peculiar Honour of the Holy Ghost in his own Operation. I am to invite them to come to the || Doctrine of the Spirit of God, but not to come into the Spirit of God. This is a Thing above Invitation. Let Preachers have but Patience to Preach so, as Believing there is an Election of Grace before them in their Auditories; And no Matter in the Act of their Preaching, whether They [discern] who they be or not, for the * Issue will be safely determin'd at last, as the Spirit of God will. This hath thro' Grace been many Years my own Practice at Cambridge, to speak as believing an || Elect Number of the Unconverted before me, and so to speak to them to see

* 1 Thes. 4.

13.
first Words.
with1 Cor. 10. 1.
first Words.

1 John 5. 9.

|| John 3. 3. 5.

* Jonah 3. 2.

|| Rev. 3. 22.

Rom. 11. 5.

* Eccl. 11. 6.

1 Cor. 12. 11.

|| Acts 13. 14.
11.

- see the Lord [*bring*] them to Conversion, as I
- * 2 Cor. 13. 5. speak to the *Converted* to * [*know*] their Conversion, *i. e.* I speak by exalting Christ to One in the Presence of the *other*, even as
- Mat. 5. 1, 2, 3. *Christ spake to the Disciples in the Presence of the Multitude* : And it hath been with more
- Luke 6. 20. *Success*, than when I us'd the *Common Way* of Preaching (which still takes with the Greatest Part). Indeed, when a Minister of Christ is opening of God's Work upon the
- || Exod. 4. 12. Soul, as God the Spirit || *teaches* that Servant of Christ, and speaks according to
- * 1 John 1. 3. what he hath * *seen* and felt, not as he hath glean'd from *Books*, and collected from
- || Jer. 23. 30. the || *Author*, nor delivers by the Standard of his *Paper-Form*, the Holy Ghost will certainly *own*, and carry this Message, because
- * Verse 28. it is a Fruit of his * *own Operation* (and therefore *Evangelical*, Distinguishing and a *clear* Preaching) farther than he will ever
- || 2 Cor. 4. 6. take up the || *Dark Way* of Men's common Managery : *That is*, he will work *clearly*,
- Heb. 10. 39. Spiritually, Experimentally to *the saving of the Soul* by that Preaching which is Clear, Spiritual and Experimental in its self: But
- * Deut. 1. 42. he will * *not work so clearly* with that Preaching which is quite *Another Thing*; tho' there may be some Truths and many Good Things mixed with it. God first
- || Psa. 61. 7. || *fits his own Means*, and then worketh his End by them. But Preachers often seem
- * Acts 5. 38. Thoughtful to fit a * *Foreign Means* for him, and so never live to see the || *Holy Ghost* clearly in their Labours. Men may speak of the Work of Faith, and yet not of the Work of Faith *distinctly*. There are plainly Three Things in it that are distinct. 1. The *Work* of Faith, as it is the Holy Ghost's || *Workmanship* in the Soul.
- || Col. 2. 12. with
- Eph. 2. 10. 2. The *Work* of Faith, as it is the Exercise

cise or *Act* of Faith out of that Work-
manship, still by the Holy Ghost's own
Guidance in Influences from Christ. 3. Last-
ly, The Work of Faith, as the *Object* or
Employment of it, about which it ought to
be Conversant in * *Service*. Howbeit, the * Jam. 2. 18.
Work of Faith is so doubtfully express'd
and nam'd by Preachers without *Opening*,
that no Man can tell you perhaps || *which* || 1 Cor. 14. 3.
of these Three they mean: Since [some]
Men mean only one of the Three, and
[Others] mean only *Another* of the Three,
and very [few] speak distinctly like Men
taught of God, to distinguish [any] of the John 6. 45.
Three.

We ought not to be troubled that God
hath appointed our Ministry to *Two* Sorts
of Men, to the *Elect* and to the *Non-Elect*.
To the one we are the *Savour of Life unto Life* 2 Cor. 2. 16.
in the *Power*, and to the other we are the *Sa-
vour of Death unto Death* in the *Form*. We
are a *sweet Savour of Christ unto God* in Verse 15.
Both. In Them that are saved, and in Them
that perish. Both savour the Word. The
[Elect] of God do savour the *Power*, the
[Non-Elect] do savour the || *Form* with- || 2 Tim. 3. 5.
out the *Power*. Whether Men are capable
only of the *Invitation* to come under the
Means of Grace, or of the * *Operation* of * John 6. 29.
the Spirit to come in to Christ, Both take
their own appointed Lot. Outer Grace-
parts are determin'd, as well as the inner
Grace-Parts. The Scripture is to Both to
all Intents fulfilled. For God is different-
ly || glorified upon Men, whether they be || Isa. 43. 21.
Elect or || Non-Elect, and that in the Way || Prov. 16. 4.
of their passing either into Salvation or
Condemnation. His *Mercy* and Free Grace * Titus 3. 6.
are glorify'd in free * *Conveyances* and O- last Words.
peration of the [inner] Grace-Parts of Eph. 2. 7.
the last Words.

- the Gospel, *so, upon and within the Elect.* His Justice is glorify'd in the Scornful Rejection of the *Doctrine* of his Grace, or of the [outer] Grace-Part of the Gospel, by the Non-Elect. The Lord hath commanded *Hagar* to attend upon *Sarah*, and the outer Court-Faith, and Fruits of it, to
- || Rom. 9. 12. || wait upon *inner* Court-Faith, and the Fruits thereof. Now here God justly finds
- * Gen. 2. 17. * *Occasion* against them. For I am persuaded that a Grand Body of *Evil Men* in the
- || John 8. 44. || *Devil's Seed*, 1 John 3. 8. will never comply so much as with
- with
Isa. 57. 3, 4. this Distinction (if it came among them) of an *outer Court-Faith*, and the Fruits thereof, to wait upon an *inner Court-Faith* and the Fruits thereof, which do *issue* according to an *Election* and a *Non-Election* of Persons cast under *Means*, in God's Counsel before the Foundation of the World.
- Eph. 1. 4. Consequently, the World, who cannot receive the Spirit of Truth, as Christ saith, John 14. 17. do break and will break with God even as their Doom was foretold by our Lord, John 8. 44. and as they do it by Nature from their Father the Devil before them
- || 2 Pet. 2. 4. For when He was an || Angel of Light in Heaven, he there broke upon an Upper Way
- * Col. 1. 16. Revelation of Christ's * Headship over the whole Angelical Nature and Order, in the Comprehensive Settlements of our Mediator or the Father's Constitution of him to be the comprehending * ALPHA, or Head of Nature, Grace and Glory. Also, a Revelation was made of Heavenly Church-Order that all the Angels of God should attend upon God-Man, and Minister to the
- * John 17. 5. * GLORY-MAN accordingly. Here
- with
Pla. 8. 1. upon the whole Rout of Devils, according to what they now are, immediately broke

with God upon this one Point, and so sinfully Chose to || *desert their Stations in Heaven*, || Jude 6. and confederate into a Power or || *Kingdom* || Luke 11. 18. of their own forming, and set up a Head in their own Nature over it, rather than they would submit to Christ, upon the [Revelation] of Grace made unto 'em and among them. Rev. 12. 9. and Col. 1. 13.

And here I take it, that [our] Church-Order in Gospel-Days, according to the Spirit of *Wisdom and Revelation in the Knowledge of Christ*, comes in. I am sure it did upon this Joynt prevail with me, when I first embraced * *Judgment*, or [Church-Order], according to the Scriptures, in that Form I still heartily embrace, viz. the || *Congregational Way of Churches*. For in other Forms of Church-Administration, I found a Man might be convinc'd by meer Reason, Books, Common Arguments and Common Establishments, such as are most fitted to Times, together with the Opinions and Practises of Learned, Great and Good Men, &c. And that, whether a Man had the Spirit of God (either to increase or assist his Conviction of a Church-Way) or no. But to be convinc'd of *Judgment*, or Church-Order (as I was) and brought to submit to it by the Holy Ghost upon this Foot, that 'tis *Judgment* as the Prince of this World is judged, and cast out of Heaven; This is a Conviction in the very Bottom and Foundation of Church-Government, that most certainly belongs to the Spirit of God to teach from his own Word: For be sure Satan was cast out of Heaven upon the Point of Christ's Kingly Office, the Truth he abode not in, or that Glorious Church-Government which was there set up among the Angels. Hence the Angels that sinned, sinned in this one Point, Eph. 1. 17. * Isa. 42. 4. || Acts 14. 27. with Acts 15. 30. and Acts 2. 1. and 1 Cor. 5. 4. John 16. 11. John 8. 44. 2 Pet. 2. 4.

- Point, that they would not be *subject* unto the Son of God, as he was **A L P H A**, and reveal'd the *Glory-Man*: But they would
- ¶ **Mat. 12. 26.** gather a New || *Empire* of their own *Nature* and *Order*, which should be vested in *One* of their own Number over all the rest, and that *One* aiming to be *like the most High*, God-Man, or God in Christ, and vying *Headship* with Him, they all broke with *God*, and resolv'd this new Empire of Theirs should not be subject to the *Mediator*, to Christ, as their Head and the open Commander of it. Accordingly, || Satan deceiv'd our First Parents with those Words, *Ye shall be as gods, knowing Good and Evil*, that is, ye shall be as the *Angels that sinned*, are. These are the *Elohim* which the Devil meant; tho' our First Parents were deceived by him, and understood it of the Trine **E L O H I M**, even *God Himself*; thinking that the Fruit of that Tree would render them like unto **G O D**. The Devil meant they should be like Himself,
- ¶ **2 Cor. 4. 4.** *the god of this World*, and like his *Angels*, who knew *Good and Evil* by the woful Experiment: *Viz. Good* by the Loss of it, and *Evil* by the Punishment of it. And then after this Satanical Deceit, he set up a Kingdom of *Worship* and *Church-Government* in the **Pagan** World among a great Part of *Adam's* fallen Posterity in his [own]
- ¶ **2 Chron. 32. 17.** Name, the now Pagan || *Elohe*, or gods of the Nations. The Old Testament-Church was * rail'd in from this open Empire of the Devil, as appears *Dent. 14. 2. 7. 6. Exod. 19. 5. Acts 14. 16. and Isa. 41. 8, 9.* But
- ¶ **Rom. 9. 5.** when Christ came in the *Flesh*, who is over all
- ¶ **Heb. 2. 14.** God blessed for ever, and thro' Death had destroyed Him that had the Power of Death, that is the Devil; the Lord Christ did then by

his Spirit in the *Apostles*, and all the *Primitive Pastors*, whom the Holy Ghost had made *Acts 20. 28.* Overseers of the Flock of God, and in all the first Saints of the New Testament, wonderfully shake the || Devil's Empire thro' || Eph. 2. 2, 3. the Pagan World, brought in the Glorious Gospel, the Kingdom of God's dear Son, into Col. 1. 13. which the Elect of God were translated out of Pagan Darknests. By which Means a great Part of the Pagan World was taken out of the Devil's Hands, or he was || cast out of || Rev. 12. 9. a great Part of his own Model and Regiment in Heaven, as to Men's Worshipping of Sun, Moon and Stars, which Project he had form'd into Another Kingdom, distinct from that of the Gospel, even a Kingdom of his own, and so had larger Territories here below among Men, who plac'd all their Happiness in doing Service to Them (the Gal. 4. 8. Imaginary Divinities in the Planetary Heaven) which by Nature were no gods, as the Apostle says. Now out of this Dominion he is cast: And thus the Prince of this World is judged by the Government and Kingdom of the Gospel in Christ's own Administration; and so Satan is once cast out again by Means of the Birth and Dominion of the Christian Religion in the Hands of * JE- * Eph. 1. 22. SUS CHRIST.

Now here I was help'd of God to see that that Church-Government which by the Holy Strictness of it in its close Dependence upon * Christ, wherein the Prince of this * Hos. 14. 3. World is still most judg'd, is a Church-Order most of God and of Christ. And likewise I found God || strengthening my Heart || Isa. 40. 29. by his Spirit, in bowing my Will to submit to the Goodness of this, as well as I found Him convincing my Understanding to dis- * Eph. 3. 21.cern the Truth of this Mystery. Then I

- || Acts 11. 23. was enabled to || *cleave* to that which originally depends upon the Primitive and *Ancient Kingship* of Christ, and leans upon that *High Constitution* which the Devil was
- || 2 Pet. 2. 4. || *cast out* of for despising and rejecting Yea, and which the Prince of this World was judg'd for, in not submitting to the *Government* of Christ, as it was first set up in Heaven ; of which the Devil was again
- || Rev. 12. 9. put in Mind, when he was || *cast out* of so much of the *Pagan World*, as was taken in to be the Kingdom of Christ by the Preaching of the *Gospel*.
- Gal. 4. 30. with
Gen. 21. 10. To conclude it. *Casting out the Bond Woman and her Son*, out of the Church in *Abraham's Family*, as *Hagar* was a Type of the Church which Christ hath not founded and as *Ishmael* was a Type of the Non Elect, was intended and executed of the Lord as a *similar Punishment* to the casting of the Devil from the rest of the Angels out of Heaven. Again, *Excision*, or Cutting off from a Church where Christ keeps up his Presence, or putting away from among our selves for Immoralities an Evil Doer tho' it's no where called by the Holy Ghost by so bad a Name as *Casting out* ; because the Action of Rebuke is done by || Brethren or by the Ruling Part of the Church which cannot discern, whether the Person be a Vessel of Wrath (for very often it appears otherwise) : Yet nevertheless in a Church of Christ, so far as Christ owns the Church and the Church walks by Christ's Rules
- * 1 Thes. 4. 7. which among Others are Visible * *Unspotted Holiness* of the Members in all the
- || 1 Pet. 2. 12. *Worldly* || Conversation, is a Dreadful Rebuke (as the Word *ἐπιτίμις* in 2 Cor. 2. signifies, and signifies neither Censure so common
- Jam. 3. 27. last Words.

monly in Use, nor *Punishment* as the Word is ill translated) *inflicted of many*: Because in the very Act of Rebuking by putting the Person away into the *World*, there is still a *Delivering such a one unto Satan for the Destruction of the Flesh*: Because the World is His *Kingdom*, so far as it is Unruly and Disobedient to *Christ*; and so far as Satan is revealed to be *the god of this World*, and a Prince and Spirit that now worketh in the Children of Disobedience. Thus I have finish'd all I intended to say about *Invitations*; wherein the False Pleas have been reply'd to, the Matter stated, the Objects determined, and the Issue of the Matters summ'd up into *Obedience and Disobedience touching Church-Order*.

1 Cor. 5. 5.

Eph. 2. 2.

CHAP. XII.

Of Exhortation to Sinners to come to Christ, in Preaching the Gospel, Examined.

THE Bowels of Jesus Christ are the greatest Bowels to Sinners: And therefore let us understand what the Bowels and Mercies are, and understand what the Mind and Will of the Lord is, in Exhortations.

An Exhortation plainly differs from an Invitation (tho we see that Men have mismatch'd them, as if they understood not the Property of them) and likewise is distinguished from an Offer of Grace. 'Tis Ignorance in the Thoughts of any Men to take them up promiscuously: That is, without Order or Consideration, without any regard or respect to Difference. An Offer (I have shewn) is before a Person: An Invitation

Phil. 1. 8.

Phil. 2. 1.

Eph. 5. 17.

Lev. 4. 2.

* Luke 14. 16,

17.

with

Mat. 22. 3, 4.

tation is of a Person, and is sent out *after* a Person to be a Guest : And so is an Outward Call of that Person absent, to come and be present. An Exhortation is of one that is come to Hand, and there stands present upon the Spot : The Exhortation also is that the Person standing present would perform some *other* Act than that first Act of his coming to Means upon Invitation.

Object. " As for Exhortations to Unbelievers, all you allow (if I mistake you not) is to exhort them unto an Attendance upon the Means of Grace, or Things of that Nature. I confess Ministers should be Careful as that they Rob not Christ, so that they Rob not the Spirit. But when the Work of Faith, Repentance, &c. is the Spirit's, yet the Acts are our's. So that it doth not exhort to take His Work into the Creature's Hand. It doth but direct the Way of Duty, and leave the Issue to the Spirit. It is Propheying indeed to the Dry Bones, but therewith and thereby may Life be conveyed. John Baptist's Doctrine [*Repent and believe the Gospel*] was not to Believers only. Nor Peter's Exhortation in *Acts* 2. Sinners as Sinners as Sinners must be exhorted to come to Christ, &c. Says the Defence, which as appears by the Confusion of it, the Defence never understood.

Ans. When Ministers exhort Unbelievers and Unregenerate Sinners, or Sinners as Sinners, to come to Christ for what? They call Union, Justification, Adoption, Sanctification, &c. they must be supposed to exhort 'em to come to Christ, either in the meer Act of the Unregenerate Nature, or by an Act of the Nature apprehended of Christ.

1 Tim. 1. 7.

Phil. 3. 12.

Jesus. Let them take which Side they will to defend their own Thought. If they take the **one** Side, *i. e.* if Ministers exhort Sinners to come to Christ by an Act of the Nature apprehended of Christ Jesus, then they are not *Unregenerate* Persons after the Apprehending Act, nor are they *Sinners as Sinners*: But are * *sanctify'd thro' Christ Je-* * John 17. 17.
 sus, even when They so *exhort* them to come to Christ (to use Their Phrase). They are Persons thro' the Apprehending Act of Christ Jesus previously (or before-hand) *influenced* in the || *Election-Union*, in the || John 15. 16.
Justification, in the *Adoption*, in the *Sanctification*, &c. as it stands for them in the Mediator between God and Christ; and also as it hath *pass'd upon 'em by Vital Influences* of the Spirit's Work * *thro' Christ*: * 1 John 4. 9.
 And so they can't be now *Unregenerate*, with Rom. 5. 9.
 nor *Sinners as Sinners* under this Grace. and Eph. 2. 18.
 The Reason is, the Apprehending Act of Christ Jesus doth *under* it certainly bestow the *Holy Spirit*, who instantaneously works *Life*, as Himself becomes the secret || *Earn-* || 2 Cor. 1. 22,
 est in their Natures of all that had *pass'd* for them *fœderally* (or in the * *Everlasting* * Jer. 31. 3.
Covenant for them) between *God* and *Christ* fit and *by* Christ Jesus, and so by an *Operating Conveyance*, Christ from the Father thro' the Spirit hath *Passively* wrought the || Eph. 2. 22.
 Change. My Meaning is, the *Regenerate* Object hath been *Passive* under the Spirit's Work, * *antecedently* to the *Exhortation*, * AAs 10. 42,
 and not *consequently* thereunto. Again, if 43.
 Ministers take the **other** Side, and exhort these Persons as *Unregenerate*, and *Sinners as Sinners* to come to Christ, to *believe in* Christ; and also if they mean in *exhorting* them that they come *certainly*, and come thro' all *Seen Difficulties*, then un-
 B b 3 voidably,

|| Isa. 53. 1.

* *eis autōn.*
Vid. Phil. 1. 29.
with

John 3. 18.
and

John 11. 45.
with

John 2. 11.
&c.

Acts 26. 22.

|| 1 John 5. 1.

* John 4. 53.
with

Verse 48.
and

Acts 8. 13.

|| Psal. 111. 10.

voidably, and contrary to their own First Principles, they make Faith to be but Coming into a || *Report* of Christ, as we all admit touching the Capacity of an Unregenerate Nature ; and not into the *Person* of Christ, not *into* Christ, as the *Original Phrases* (πιστεύσω εἰς τὸ ὄνομα αὐτοῦ, John 1. 12. last Words, εἰς ὃν οὐκ ἐπίστευσαν, Rom. 10. 14. πιστεύσωμεν εἰς τὸ Χριστὸν Ἰησοῦν, Acts 19. 4. and in many * *other Texts*) signify. This is more than a believing of Christ, and is translated a *believing on* him, and *on* his Name : But 'the Original makes it agree with the very [Mystery] and [Experience] of Faith *into* Christ, which no *Unregenerate* Person, or *Sinner*, as a *Sinner*, can be Exhorted to, if the Exhortation be bounded according to the Rules, *Cases* and Instances of the *Word*, as (thro' *Help obtained of God*) shall be made to appear. To believe into the *Person* of Christ, distinct from believing into the *Report* of Christ, as I have also distinguished in my *Fifth Chapter* of this Treatise, is far || *above* the Capacity of any *Sinner* as *unrenewed*. All the Faith of an unrenew'd *Sinner* is but into some of the *Report* of Christ, and is no more than a * *Natural* Faith ; and so not rising higher than its Fountain in Unregeneracy, the *Natural Man* can only believe some Things concerning Christ, but can never lay hold of Christ Himself by a Life which he hath not receiv'd in Sanctifying Grace conveyed thro' him, as is proved 1 Cor. 2. 14. Acts 17. 18. John 3. 6, 7. and Matth. 13. 11.

Oh ! It's a Blessed Thing to be taught of God to || *discern* what is the fit *Matter* and *Manner* of an Exhortation to Unbelievers. It's a Blessed Thing likewise to be able to *discern*

distinguish of the Faith, and of the * Repen- * Mat. 27. 32.
 tance we enquire about in the Matter of
 the Exhortation, for *there* lies the Point.
 What Faith, what Repentance do Men
 mean? What Faith, what Repentance do
 they think the Spirit of God intended in
 John Baptist's Doctrine? It must no doubt John 3. 30.
 be meant of *such* a Repentance and Faith, with
 as was consistent with the Day, wherein Mat. 3. 11.
 the Spirit was not yet given, to work any John 7. 39.
 Thing in Reformation of Manners, above
 the Oldness of the Letter; and consistent with Rom. 7. 6.
 a State of Unregeneracy.

Otherwise, there will be a Robbing of
 Christ, even while Men don't think of Christ,
 and a Robbing of the Spirit, while Men don't
 * think of the Spirit. For if I exhort to * Isa. 17. 10.
 an Act rising out of the Spirit's Work tho'
 the Act be *our's*, and the Work || *His*, I || Phil. 3. 13,
 plainly exhort to take the Work out of His
 Hand; because I look for that kind of Act
 from a Sinner, as a Sinner, which I have
 elsewhere * acknowledg'd (suppose in the * 1 Kings 20.
 very Plea of Exhorting Sinners to come to 40. last part.
 Christ) must arise out of the Spirit's
 Work; and so do plainly Rob the Spirit,
 when I am got into this || Eccentric Way || 1 Kings 19.
 of the Exhortation, to exhort a Sinner as 9. last words
 a Sinner, or before the Washing of Regene- Titus 3. 5.
 ration, and renewing of the Holy Ghost shed on
 the Sinner abundantly thro' Jesus Christ our Verse. 6.
 Saviour, to come to Christ. Is it not an
 odd Directing to Duty, as the Plea calls it,
 to direct to Duty in Supernatural Acts
 press'd upon Natural Men, and requir'd of
 'em before they are born from above? It's John 3. 3.
 Presumption, not Faith (in the very Preach-
 er) who dares thus ungroundedly leave
 such an Issue with the Spirit; that is, to
 expect the same Fruit from * Unregenerate * Mat. 7. 16,

Nature which may be look'd for from Re-
newed Nature. Pray,

- What kind of Exhortation was *John Baptist's* || Exhortation to Sinners? Was it not an Exhortation towards their putting forth a *Natural* and *Rational* Act of Faith into the *Report* of a Christ at Hand, and so about the Accomplishment of * **Redemption** by Christ's *Incarnation, Obedience* and || *Sufferings* to be shortly made appear? Was it not into the *Witness* and * *Testimony* of *Jesus*, and so into the *Witness* and *Testimony* of || *Salvation* by him according to the *Scriptures*? All this sort of Faith, and so a * *Repentance* that answers it, a Man not *born from above*, might be brought unto. For which Cause *John's* Ministry might well be an || Exhortation in that Day hereunto. And what could it be else?
- But now all this || *Natural* Repentance and Faith, whether in the *Elect* of God or the *Non-Elect*, is nothing to our Purpose, where the common Faith and Belief of the * *Report* is settled. 1. As to the *Non-Elect* it's not to the Purpose, because the same *Natural* and *Rational* Faith now in Them, as at that Day when *John* Preach'd Faith and Repentance, is no coming to Christ for || *Salvation*. It's no Believing into the *Person* of *Jesus*, but a Believing into the *Testimony* of *Jesus Christ*. Then 2. As to the *Elect* of God, the Repentance and Faith in *John Baptist's* Doctrine the People were exhorted to, was such as afterwards was changed into *Spirituality* and *Power*, and from || Faith and Repentance belonging to the *Nature-Fulness* of Christ, and received from thence without a saving Change, went into another Faith, and was rais'd into a Faith and * *Repentance* of a higher Species, and
- || Mark 1. 15.
* John 1. 29.
|| Luke 24. 26.
* John 3. 33.
|| Acts 4. 12.
* Mat. 13. 20.
John 3. 5.
|| Mat. 3. 2.
|| Verse 8.
* Acts 20. 21.
|| Acts 19. 2, 3.
Rev. 12. 17.
|| Rom. 1. 17.
* Acts 11. 18.
with
Acts 5. 31.

and that belonging to the *Grace-Fulness* of Christ, and receiv'd from thence *in*, by and under a saving Change (as I have distinguish'd formerly about these distinct *|| Ful- ||* Col. 1. 19: *nesses* of Christ in my Book entituled, *The Glory of Christ unveil'd*). A Natural and Rational Repentance and Faith, tho' it be included *in* and connoted *with* the *|| Gospel- ||* Luke 15. 7: Repentance and Faith of the Elect of God, is very *distinct* from it, and is swallow'd up in it; And this Gospel-Faith and * *Repen-* * 2 Cor. 7. 10: *tance* swallowing up the other that's Natural and Rational, are a Faith and Repentance *Transcendent, Exalted, Spiritual, Supernatural, wrought and rais'd* in Men according to the *Spirit* of the Gospel, as it lies above Nature under the Mighty Work of the Lord the Spirit.

2 Cor. 3. 18:
last Words.

Now, we should understand *Whom* we exhort, whether it be such as have had the *Holy Ghost* fallen on their Natures, or such as have *not* had him in that first *passive Effusion*? And we ought to understand *What* we exhort Men to, within that *|| Natural ||* Acts 17. 22: Capacity which is given them, and no farther. It's pity clear Free Grace-Doctrine should be ever * *pluck'd down*, and all knock'd * Prov. 14. 1: o'the Head by Free-Will-Application. The Non-Elect have *Reason*, and that back'd with *Natural Conscience*, which, in some common *Enlightnings of the Spirit*, where any Heb. 6. 4: of them are under the Gospel, is the Highest Thing they have: Let's *exhort* them therefore only to * *Acts* that *consist* with * Acts 8. 22: Reason, as the *Scriptures* do, upon our Absolute *Unacquaintance* with their Personal and Eternal State. On the other Hand, the *Elect*, as Unregenerate, are to be * *in-* * Prov. 2. 10: *structed* in the Gospel. They are Ministerially to be *shewn* Supernatural Acts, not *exhorted*

- exhorted to 'em, while Unregenerate. They
- || Luke 24. 47. are to be *taught* Things || *above Nature* ; for it is in the *Teaching* Part, not the
- * 1 Pet. 1. 3. *Exhorting* Part, that they are * *Begotten* through Christ Jesus to a [*Spiritual*] Act of Believing on him. They are to be Preach'd to in *Glad Tidings*, while *dead in Trespasses and Sins*. They are to be spoken to as the Gospel lies *above Nature*, consistently with the Gift of the *Spirit* for begetting them
- Eph. 2. 1. into a new born-Power of acting || *Supernatural* Faith: And that albeit we know not the Elect *Personally*, as long as we may
- * Acts 18. 10. know them * *Doctrinally* (for therein we know them *certainly* in God's Constitution) because *the Lord knows them* Personal-
- 2 Tim. 2. 19. ly, and by *Name*, even Them *that are His*, and with his own pure Searching *Spirit of Burning* in the Gospel (as *Fire* soon searcheth and discovers *Metal* hid to the Eye among Combustible Matter) finds them out *Personally*, *melts* them down one by
- * Zech. 13. 9. one (This I have seen) and * *refresheth* them in the very *refining* them ; and this so openly under the *Spirit's* Work, that it hath been carried out *Personally* to our
- || 1 Thess. 1. 4. *own* || *Knowledge* of them too afterwards, in some Good *Measure* of the Evidence, while he hath wrought choicely on their Souls
- || Acts 15. 7. || *by* and *under* a Gospel-Ministry. This is the *Means* in which the Holy Ghost falls,
- * 1 Cor. 1. 30. under the *Righteousness* of God in Christ * *imputed*, to work the New Nature, or the
- with Rom. 5. 19. New Life within their dead Souls, and to give them Experience of what it is to be
- * *born from* * *above*. For Christ is not first
- John 3. 3. received by me *Practically*, in order next to change me *Powerfully* : But Christ first changes my Nature and Principles by his
- || Rom. 8. 16. || *Power*, in order next to be received by

me in my *Practice*. It's His Act * *through the* * 2 Pet. 1. 22.
Spirit changes Me, and then it's my Act
 || *under the Spirit* apprehendeth Him. || Tit. 3. 6.

So the Drift of the *Apostle's Sermons* to
 find out the Elect of God, and in order to
 the Spirit's falling on them in the New
 Life, to *beget* them unto Christ under the
Righteousness of God in Him, fell clearly 2 Cor. 5. 21.
 upon the * *Revealing Part*, or the *Instruct-* * Rom. 1. 17.
ing Part, the *Teaching Part* (not the *Ex-*
horting Part) of Preaching; and there look-

ed for all the *Passive Work*, in a Change
 of the People's Natures, to come. More-

over, when by that extraordinary Spirit
 of || *Discerning* which the Apostles had from || Acts 5. 9.
 the * *Pre-Operation* of the Spirit upon their * John 20. 22.
 own Souls and Ministry after Christ's Re-

surrection and Ascension into Heaven (which
 was quite another, and a || Higher Mini- || Acts 2. 3, 4.
 stration than *John Baptist's* Ministry) they

saw God's Work begun there in the Se-
 cond of the *Acts*, in a Descending of the
 * *Holy Ghost* to work Conversion, then * Compare
 they gave the short Hint [Repent, &c. in Acts 2. 16, 17.
 the Name of Jesus Christ] Acts 2. 38. when with
 they saw the Spirit was come, they exhort-

ed to the *Act*. And they did not exhort as
 Men now-a-days do it, at all Adventures, nor
 make a || long Part of their Sermons Propor- || Isa. 1. 12.
 tionably to all the rest of the Matter (as the

Manner now is) upon the *Exhorting Part*:
 But the Exhortation then was * drop'd in a * Ezek. 20. 46.
 Word or Two, and there ended in a Breath. with
 They first discern'd, I say, a Pre-Operation Deut. 32. 2.

of the Spirit: For the Spirit had been
 pour'd out that Day, antecedently to Peter's

Sermon, as appears by the mighty Convi-
 ctions, *Acts* 2. 7, 8, 9, 10, 11. whereby he

saw the Spirit was given to work mightily
 upon the Auditory, before his saying those

Words

- Words [*repent &c.*]. So in the next Chapter, the Spirit had been pour'd out in that great Miracle to heal the Cripple, before they utter those other Words [*Repent and be Converted*]: Aye, but when there is no visible Fruit of the Spirit's being given in some Places in *seven* Year's together of the * Ministry in our Day; yet even *there* Ministers will make nothing to insist with a warm Zeal upon the *Form* of words, || *Repent ye unconverted Sinners, and believe on Jesus Christ, Come to Christ and be saved. Why, Sinner, shouldst thou not come instantly? What should hinder thee from Coming to Christ this Moment? Come away therefore presently, &c.* Now as to the *Apostles*, it's plain that under their * *begun speaking*, at the first End of their Sermon, the Holy Ghost from Christ had wrought || *Life*, and by this means the *Apostles* before the *other* End of their Sermon came on, *discern'd* how their short and seasonable *Exhortation* upon that Discerned Life, would rise *consistently* out of the Spirit's * Preventing Work, or out of his *Fore-Operation* on the *Means*, and on the *Hearts* of Speaker and Auditors, in his being pour'd forth that Day: They saw also that that Pouring him forth was altogether in a Way of *Encouragement* towards Believing, or of a *Seed* to serve the Lord: And in a Way of *Evidence* of || God's Turning them, to take off any Thing that might lie in the Way against the *Exhortation*. And those Wise and Holy *Apostles* never did it, as
- * *Ezek. 13. 17.* our * *Non-conformists* do, either to Sinners antecedently where the Spirit is [not] pour'd out upon them at all: Or to Sinners *Customarily* in a long dead *Exhortation*, consisting of I know not how many *Hortatory Particulars* one after another: Nor be sure as the
- Way
- Acts 3. 19.
- * Hof. 4. 10.
- || Jer. 8. 8, 9.
- * Isa. 65. 24.
- || John 10. 10.
- * Psa. 110. 2, 3.
- Psal. 22. 30.
- || Jer. 31. 19.

Way hath been in many *Legal Particulars*,
 and || *commands* to Believe, which still have || *Exod. 5. 7, 8.*
 made the Preceptive Exhortation more Dead
 and *Useless*. And indeed as to the Common
 and Prevailing Form, I have found it *Experi-*
mentally in my own Soul * *Hurtful*, contrary * *Mark. 4. 33.*
 to Rule, 1 *Cor. 14. 3.* And so to have *kill'd*
 the felt Life of the Spirit, and never to
 have *kindled* it. There is a World of Dif-
 ference between the *seasonable* Exhortations
 practis'd in the Scriptures [after] the *Holy*
Ghost is given to the Elect in an Auditory,
 while the said Exhortation is || *drop'd* in || *Ezek. 21. 2.*
 one Word by way of *Encouragement* un-
 der the Gift of the Holy Ghost to Faith,
 or by way of *Evidencing* Regeneration in
 the Soul by the Spirit: And between the
 common || *Mode* of Exhortations to Faith || *Mal. 2. 8.*
 and Repentance by way of **Legal Precept**.
 The former is Quick and * *Evangelical*, the * *Acts 15. 31.*
 latter Dead and *Legal*. Now in the Dead
 Preceptive Exhortation, they make the Na-
 ture of the Act of Faith to extend to so
 low a Thing as the Effect of || *Moral Sua-* || *Acts 21. 14.*
son: And this separately *standeth in the Wis-*
dom of Men, as the Apostle says, 1 *Cor. 2. 5.*
 Now such a Low, Moral Sort of Faith as
 this, never goes out of a Man's Self to fa-
 sten on the *Promise*, as right Perswasion-
 Faith passing into Motion-Faith doth (for I
 can best explain Faith by my own * *Eperi-* * *Acts 4. 20.*
ence of it). Right Faith under the Spirit's
 Efficacious Work goeth out of a Man's Self
 into the Person of Christ, where || *the Pro-* || *2 Cor. 4. 13.*
mise is Yea and Amen: i. e. Into the Person || *and* || *1 John 1. 3-*
 of Christ as *Doing*, *Dying*, and as *his Soul* || *2 Cor. 1. 20.*
was made, or put, *an Offering*, * *□* * *1 Sa. 58. 10.*
Sin Offering, in the Room and Place of
 me the Sinner! And so right Faith goeth
 into *Righteousness*, as *Grace* reigns through *Rom. 3. 21.*
 Righte-

- Righteousness unto Eternal Life by Jesus Christ our Lord.* Now this same going out into the Person of Christ (for Faith is rather a *Going* to Christ, than a *Coming* to Christ, since Christ is *at God's Right Hand*) is far beyond a going forth into the Report, tho' to do that too, where *Ignorance, Prejudice, &c.* are removed, *the Arm of the Lord must be revealed.* But Men commonly make Faith of *Coming* to Christ (to use their Phrase) so low, as that there is indeed no necessity of the || *supernatural Work* of the Spirit for it. And so while they make it to rise out of *Unrenewed Reason* and the old Nature, there is no such * *need* of Power for it above the *Human Will*, as there is for *that* Faith of coming to Christ, or rather (as I have said) *Going* to Christ, which is created out of the *Vertue* of Christ's || *Ransom-Blood*, and which is wrought by the *Power* of God in Life and Feeling. View all the Ministry of the *Apostles* in their own Glass they have held forth, and if the Lord gives you *the Seeing Eye* to distinguish of the *Lovely Colours* in their Ministry, you will see no Part of their Ministry was an Exhortation of Sinners, as || 1 John 5. 1. || *Dead Sinners*, to come to Christ *Vitally* and *Spiritually*, and to look to him *Supernaturally*, and be *saved* by him, before the * Zech. 12. 10. * *Spirit* was *Evidentially* poured on them, even to a *Discrimination* of the Auditory in a *Way of Life* and *Feeling*. It was not, I say, before the Spirit of God was || poured out upon Poor Sinners, as on *Dry and Thirsty Ground*, while they drank in the *Apostle's Doctrine*. Nor was it before the *Apostles* discern'd it too.

How then can I take the *Apostle's Example* in Exhortation, to say *Repent and Believe*

and thou shalt be Saved, telling Men that I ought to Preach to Sinners under the Word, not * knowing whose Hearts God has Touched, || Mal. 2. 2. or will touch: When it's most plain the Apostles Themselves, our Examples, did it not otherwise than as they || Discern'd God || John 16. 13. had powerfully touched the Hearts of their Auditory? Do we imagine, when Five Thousand Persons were converted in Acts 4: (For so mightily grew the Word of God and prevailed, under the Efficacy of the Spirit's Work upon the Preceding Sermon in Chap. 3.) that Peter did not * See the Congregation under a Powerful Work in that Sermon, before he came to the Exhortation in those words at the 19th Verse, Repent ye therefore and beConverted? Who can rationally think otherwise, all circumstances compared? For 1. Those Influential Verses that lead to the Exhortation, V. 12, 13, 14, 15, and 16. do carry such a * Majesty of Faith * Rom. 1. 4. in 'em from the Soul of the Preacher, that with Eph. 1. 23 Peter could easily discern it by what he felt (no doubt of it) on his own Soul. 2. The People must be visibly melted down (there in Acts 3.) in Peter's Eye, otherwise what meant the Change of his Style and Argument upon't? For so it was. There was an Encouragement of them as Brethren, v. 17. And this is a mighty Step towards the following Exhortation, which is not found among Ours who are fallen into this Practice of Exhorting Sinners to Spiritual Coming to Christ. And then 3. The mollifying Argument, Te did it through || Ignorance, &c. As in Paul's Case, 1 Tim. 1. 13. || Mat. 12. 31. And 4. In that sweet Gospel-Compellation and Treating them as Brethren, there's the Gospel of it not the Compliment. For a Sight of the Power of Grace in any, * Com- * Acts 9. 17. mands

- mands it, and brings it easily out of us. And then when we do do not treat Men as Brethren, 'tis because we have some Grounds at the Bottom to question, whether from the Power of the Gospel they are Brethren, or under the plausible Form, whether they be not false Brethren: Moreover, we durst not treat them as Brethren, to carry off the Holy Ghost's Style of Power into a Formal*
- Gal. 2. 4. *|| Compliment. Well, here was Power, and under that Power of the Grace of God upon these Sinners the Apostles treated them as Brethren. And had there not been a Discerning of this Power in a Work of Grace, then what made Peter go on, Ver. 18. (still before he came to the Practical Exhortation, Repent) and fall presently upon the*
- * Luke 24. 26. ** Gospel of Christ's Sufferings? Even as God before had shewed by the Mouth of all his Prophets, that Christ should suffer, he hath so fulfilled. This now took off the Burden of the Matter from Them by meer*
- || Acts 2. 23. *Grace that || God had so fulfill'd it, and was Good News to 'em under the same Sermon that had been a Means of letting in a sight of their own Sin upon 'em; especially from those Cutting Words at Verses 14. 15. neither did the Apostles Preach in*
- * Mat. 7. 6. ** such a Style, when they had no Pre-operating, or fore-working Signs of Success in Preaching such Matters, as appears beyond all Contradiction, Acts 5. 29 to 33. where no such Signs are to be found. By all it's plain, that*
- || Mic. 5. 7. *|| before Peter came to his Practical Exhortation Acts 3. 19. Repent, &c. they were clearly under a Work of God already. If they had not, Peter's Style and Way had been of the same Nature with his Sermon before the*
- N. B. * Jer. 16. 5. ** Adversaries in Chap. 5. And I say besides, the Conversion of the Five Thousand,*

And, *Acts* 4. out of this Number (when the Holy Ghost tells us all the Issue of the Matter) plainly demonstrates that the Apostles saw Great Reason, from a * *Word*, as well * *Mat.* 4. 19. as from a mighty Work of God upon their Souls antecedently to the Practical Exhortation, to bid 'em *Repent*; And why? That God and Christ might be || *Glorify'd* in their Salvation at latter Day, when it should come to an Open Acquitting of These before the World in the Day of Judgement: *Repent*, as well as be *Converted*, that your Sins may be blotted out, when the Times of Refreshing shall come, &c. || 2 *Thef.* 1. 10.

And albeit we in Preaching can't discern so Perfectly, as they were enabled to do, touching the Spirit's Pre-Operation, or Fore-Operation, upon the Object: Yet if we who Preach the Gospel have saving Experience, we may discern || *Persuasively*, as to some || *Mat.* 23. 20. Measure of Evidence, and so discern very Probably, to make a right Judgement on the true Foot, or Ground of Exhortation. The Apostle's Ministry was no Exhortation of Deceit, nor in Guilt fallaciously, to come to Christ, i. e. into Christ by an Act of Spiritual closing, Whether Sinners were || *Alive* || *1 Thef.* 2. 3. or Dead. For again, as to what they urge in *Acts* 17. 30. and *Chap.* 20. 21. it will be found to be no Exhortation to close with Christ Spiritually, as in Our Pulpits Sinners have been most Ignorantly exhorted to do; but to close morally. The Apostles saw how the Word wrought upon some in the Auditories, before they came to the Practical Exhortation to *Repent*, with any Repentance above Nature. And in Promiscuous Assemblies, where God's Work lay not *discriminately* open to their View upon all, they Exhorted and Persuaded them to believe

- * *Acts* 28. 23. * **Doctrinally** into the Report of Christ
 with
Acts 13. 38. and not **Utally** into the Person of Christ.
 They exhorted upon this Foot, without
 making a Difference, where there appeared
 none, between the *Elect* and the *Non-Elect*
 to believe the Report of Christ witnessed to
 by his Ministers, and to repent *morally* of
 their Opposition to Christ, of which the
 Jew was guilty; and of Gentile || *Idolatry*
 and Superstition, which by God's bringing
 the Gospel among the Gentiles, he command-
 ed the Gentiles every where to do: I say
 to Repent *Morally*, not to Repent *Spiritually*.
 God commanded them every where to Re-
 pent: *i. e.* To entertain the || *Witness*, of
 Testimony and Doctrine of Faith; and with
 it * *Morally* to Repent. And to what End.
 I have been help'd abundantly to discover
 from the Word, in my *Fifth* Chapter of
 this Treatise.

- As to any *Discriminate* Exhortations of
 the * *Elect*, where the Holy Apostles could
 discern the new Creature form'd, their
 their *Encouragement-Exhortations* (beyond
 the meer *Preceptive* Exhortation) to Faith
 were 1. *Immediately* drop'd, not delaying
 || *Prov.* 27. 1. *Suspended* till the || *next Lord's Day*, or till
 Eight or Ten Particulars off, and then come
 to a Cold *Formal Use* of Exhortation (as the
 manner is) at Parting with the Text. They
 never did thus. And then further if we con-
 sider it, 2. The Apostle's *Encouragement-Ex-*
 hortation was drop'd upon the *New Creature*
 which they * *discerned* from Christ, could
 under the Holy Ghost at that Instant, Re-
 pent and be Converted, as it actually came to
 pass, *Acts* 4. 4. out of the plain Ground
 they had for their Exhortation in *Acts* 3. 19.
 So in *Acts* 15. 29. where it's call'd the Ex-
 hortation, *Vers.* 31. in the *Greek*, tho' our
 Transl.

Translation renders it the *Consolation*, it was an Exhortation, drop'd upon the || *New Creature*, and not upon *Qualifications* || 2 Cor. 5. 17. of the Law. It was upon Souls * *Gospeliz'd* * Mat. 11. 5. (or having the very *Spirit* of God in the last Words. Work of *Regeneration* entering and altering their Natures) by the very Hearing of *Glad Tidings* in a *Crucified Jesus*, under the Holy Ghost's Work of Power: And the Exhortation was not upon Souls taken Pains with to be || *Legaliz'd*, and in Sermons like || Gal. 4. 24; the *Drought of Summer*, made Thirsty, Psa. 32. 4. without any Drink of the Living water to relieve them. None can *Thirst* for the Living Water, except the *New Creature*. And in Preaching, Souls must not be *Tantaliz'd*: What's that? They must not be merely [told] of *Water*, and brought to the *Water* (as *Tantalus* was up to the very Chin) and yet *reliev'd* by none in the pure * *Soul-refresh-* * Isa. 12. 3. ing *Doctrine* of the Gospel. The Apostles drop'd their Exhortation upon a *New Creature*, and did not aim (for they had re-nounc'd the hidden Things of *Dishonesty*) in 2 Cor. 4. 2. Preaching, to make Sinners heavy Laden, Mourners, Affrighted and Crying out of their Sins and Burdens without *Ease* or *Remedy*, except what is *Press'd* out of Themselves by their || own Repentance. Indeed, as to || Acts 5. 31. our Selves, if this be the *Issue* of a Sermon in the Supreme Hand of the Lord, be it so, the *Will of the Lord* be done, and let it Acts 21. 14. be Acquiesc'd in. But that this Thing should be the *Design* of Preachers in their *Doctrine*, to prepare for Exhortation (as I have know in some) is all * wrong. * Isa. 61. 1,

Now How is Application abus'd! and yet 2, 3. with a *Correction* of the Abuse of it is so impatiently entertain'd by some *Pert* and *Confident* Men, that they will not bear the

- Abuse of an Application should be laid open.
- || Job 31. 33. No. To cover the || *Old Faults* still, they'll pretend in their *Defence* that all *Use* of a Doctrine presently is struck at! And that
- * Job. 12. 2, 3. in my former Book I have *too much* * *expos'd* an *Inviting* and *Exhorting* of *Sinners* to come to *Christ*. Whereas in *this* Book I have been the more oblig'd to *prove* that Their Noise
- || Prov. 10. 13. and *Defences* are a meer || *Ignorant Sort* of *Rattle*. It's plain what poor Work some Men make of it in *Exhortation*! For suppose they spent a Lord's Day or Two upon
- * John 3. 3. Opening something of the Nature of * *Regeneration*, who would think now they should go and *Spoil* this Deep Mystery of the Go-
- || 1 Cor. 14. 8. spel with *Formal* || *Noise*? And yet you shall take Notice, that upon neither of the *Two* *Day's* *abode* on the Doctrinal Part of that Subject, they'll ever (for Encouragement) Drop one Word of *Use*; as to say (if they behold any Sinners *melted* at the Word)
- * Acts 3. 17. * *Brethren*, be encouraged under this precious *Work* of the Spirit to cast all your *Eye*, your *Hope*, your *Confidence* on *Jesus Christ*. For this doth but *explain* what the Spirit is then *visibly* working. No, they'll stay till *a-non*, perhaps when the Work is all *Cold*: For
- * Psa. 51. 12. the Spirit of God is a * *free Agent*, he'll not be ty'd to *Use* and *Application*. Aye, but nevertheless it seems impossible to get 'em into any of this *Way* of *Exhorting*, and
- || Jer. 13. 23. draw 'em out of their || *Old Method*. "Exhort? What, Exhort so *Preposterously*!" "Exhort by dropping a Word now and then, as we can *discern* the Spirit's Work in our own or other Men's Souls? No, no, Stay, that's too fast. We be not yet come to the *Use* of *Exhortation*, where we expect it will be more in *Season*, and where it will do more good. We intend
- " to

“ to bid you Sinners to come to Christ, and
 “ believe on him the next Lord’s Day, be-
 “ fore we part with the Subject (tho’ alas!
 “ some of ’em may be in Eternity to Mor-
 “ row !) But to speak to you now thus in the
 “ Doctrinal Part of a Discourse would be
 “ out of Joint. We be not yet come to Use.
 “ There lies the Place, the Form, the
 “ Draught of the Paper. We can’t reach
 “ so far as that note yet. Ah ! poor Hearts,
 I pity you of the Elect of God ! My Soul is
 mov’d with * *Bomels* for [you] Sinners, and * 1 Chro. 21
 I am help’d to pray for you that be under 17.
 these softly Preachers, and these fine Silken
 well Spun Methodists.

Notwithstanding all this Ground of || Ex- || 1 Kings 21.
 posing, Reproving and Arguing down the 15.
 * Unscriptural Exhortations of Men which * Isa. 8. 20.
 have obtained, yet we shall see some weaker
 Sort of Men, while they observe us striking
 at any Faults in Exhortation, presently run
 off with the || Vulgar Cry, as if we were || Neh. 6. 6.
 against all Exhortations, Warnings, Admo-
 nitions and Motives to visible Believers in a
 Moral Way (because we deny this to be a
 Means of Conversion). And as if we admit-
 ted of no Manner of Exhortation to such as
 in Man’s Judgement are in the Way of Salvation.
 Aye, they have Slain all the King’s Sons! where- 2 Sam. 13. 30
 as it’s Amnon only is Dead. Now they with
 must certainly be Men of the meanest Verse 32.
 Abilities to discuss Debates, who will thrust
 themselves in to * Defend the Sense of * 1 Tim. 1. 7.
 Scripture, and yet never distinguish of
 the Sense of Scripture, no not in their very
 Defence of Exhortations. From hence
 it is that such Men, in their Itch of
 Scribbling what they have never digested * John 20. 31.
 to * live on in their Souls, do at Two or and
 Three Removes run themselves out of their John. 10. 1.
 with

own Depth: And it may be cry to come back again, when Themselves see, and Others look on too and see, that they have swallow'd themselves up by their own *Precipitancie*.

Well, the Scripture-Exhortations in *Acts* 2. 38. and *Acts* 3. 19. were Both drop'd in a **Word**, and || drop'd upon the **New Creature**, and drop'd upon the New Creature **discern'd**, which none of our Common *Exhortations of Sinners to come to Christ*, nor the Usual Exhortations to *Spiritual coming to Christ by Faith*, are at all *limited* by, nor have any *Conformity*, or close Regard unto. The Exhortations in those Places of Scripture proceeded not from the Preacher's * *Form* and Notion, but from a *Feeling* of the *Power* of the Spirit of Christ upon them, in a way of *Evangelical* || *Discerning*. The Five Thousand that believ'd under the latter Sermon are a Proof of it in *Acts* 3. And the *Many who received the word gladly* upon the voice of Good News, are an Evidence of the same way and * *Grounds* of Exhorting in *Acts* 2. The upshot of Both is, that the Exhortations there mention'd had no Other Subject of *Qualification* Meetly and agreeably, than what was the Subject of || *Comfort*, born in to the Heart that receiv'd the Word, with Power. By which it's manifest, that all *Desirable Qualifications*, such as *Discerning*, *Teilding*, *Rejoycing* &c. being * *Evangelical Effects* of the Spirit's Work, are all of a Gospel-Piece with its self, the *New Creature*, or Subject of them in the *Workmanship of God*: And therein are fitted not to hinder but produce the Comforts of the Gospel, in Contra-Distinction to || **Law-Comforts**. It's plain then the Exhortation to

|| *Ezek.* 20. 46. with
Deut. 32. 2. and
Ezek. 21. 2.
* *1 Cor.* 4. 20.
|| *Isa.* 28. 26.
Acts 2. 41.
* *Acts* 2. 4.
|| *Acts* 3. 18.
* *Isa.* 35. 2.
Eph. 2. 10.
|| *Mat.* 19. 16. with
Rom. 10. 3.

Spiritual Faith was drop'd upon the Person, as seen to be called, upon the Election-Bottom. And it's plain it was done no other-wise.

So that other sort of Exhortations are well distinguish'd in the Apostle's Ministry by a *changing his voice*. For it was quite another Thing in the Business of the Galatians, see Gal. 4. 19, 20. For there the Apostle's Exhortation was plainly to a * *Doctrinal Reformation* in a way of arguing with Visible Believers, in danger of *Apostasy* on the || *Out-works*. And tho' he could present-ly as Visible Believers exhort 'em, not to *Apostatize* and *Corrupt the Faith*; yet as to the secret works of *Power* and *forming Christ in their Souls*, we see he doth not exhort 'em there; nor put them to act any Thing in *Believing*; *Repenting*, &c. According to such an *inward* and *Supernatural Formation* of Christ * *in their Souls*, to apprehend the per-
fect Christ of God, Every ways full and com-
pleat in Himself, and so to *receive* him into their Souls by a || *Spiritual Act*. For this he calls a *Forming of Christ in 'em*, and here-
in tells you only of these *little children*, that he travelled in *Birth again* (thinking once that the work had been wrought in that *mature before*) for them. And he doth not tell you, he * *exhorted* 'em to what he tra-
vell'd for: But he exhorted 'em to another Thing, and that as they were *visible Believers* in the || *Out-works*: And he waited for all Demonstrations of the *Power* of God in the
In-works. This now Makes God's word distinct and || *Coherent* in the matter; The Common hudling of Scripture and making the Places in the *Acts* and in the *Galatians* to be all one, * *Confounds* the Case, and quite darkens the Point.

Gal. 4. 20.

* Chap. 3. 1, 2, 3, 4, 5, 21, &c.

Gal. 5. 4. with

Chap. 3. 3.

* Col. 1. 27.

John 6. 44.

Gal. 4. 19.

* 2 Cor. 2. 17.

Gal. 4. 14,

15.

* Chap. 4. 19.

2 Cor. 1. 18.

* 1 Cor. 10. 15.

So the Apostle is very distinct in his Exhortations to || *Order*. For *Order* of the Gospel going along with *Faith* of the Gospel makes Men that profess the Gospel ** perfect* in the **Profession** of the Gospel. Otherwise, if you take away *Order*, one main Branch of the *Good News* about the Mediator; to wit, all that belongs to *Government*, *Beauty* and *Defence* in the *Kingly Office* of Christ, is wanting, and the *Profession* halts and is *imperfect*: We all visibly are *Lame*, *Deficient* and want a *Limb* of the New Creature to be || *well jointed*, and put in its Place, if we want *Gospel-Order*. The Apostle therefore took care in ** all the Churches* to provide against this woful *Imperfection*, as appears *Col. 1. 28, 29*. He could not bear to think of presenting any Man in Christ Jesus *unto* Christ Jesus, that had liv'd out of *Church-Order*.

But alas! Come you to *Exhortations*, and how do our Exhorters run quite another way by Themselves, exhorting to || *Spiritual Acts* and *Motions* in the *In-works*? This is openly seen in the *Practical Part* of their *Books*, and is notorious in their *Sermons*: And then when we take 'em to Task, they either peevishly ** quarrel*, or else run away without any *Understanding* or **Distinction** to the *Apostles*, and think to make Them their || **VOUCHERS**. Whereas if we are try'd by the *Apostles*, these Papers discover that our own *Common Way* of Preaching must ** fall*, and a quite Different *Method* of Preaching must be *establish'd*. It's therefore || *Reformation* I have always pleaded for in the Matter: And there's need of it now more abundantly, to rectify the ** Anti-Evangelick* Exhortations that grow almost every where in Vogue,

Ex- patronizing *Free-Will-Applications* of those
the Men's Sermons, who yet (tell them of
Gof- *Free Will*, and They) seem to be || *warm* || Rom. 10. 2.
spel- against it. Some Men in their very *De-*
spel- fence of Exhortations have done it so *In-*
one- judiciously and in the * *Dark*, as if the A- * Job 38. 2.
the- postles had spoken of Exhortations in their
Go- utmost *Latitude*, almost in every single
ing- Text, and *not* spoken of these Things di-
fessi- stinctly. For it's the way of || *weak Defen-* || Ezek. 4. 1, 2.
sibly- ders never to distinguish between a *Do-*
b of- ctrinal Exhortation * *testifying* Repentance, * 1 Pet. 5. 12.
and- as in *Acts* 20. 21. and a *Practical* Exhorta-
der- tion, || *commanding* Repentance, according || 2 Pet. 2. 21.
the- to that *Doctrinal* Testimony thereof, as in
Im- *Acts* 17. 30. for we see the *Scriptures* distin-
ould- guish. But now inconsiderate Men *buddle*
n in- 'em Both into one Thing; so few of their
had- Days have they spent under the Lord's * *In-* * 2 Tim. 2. 7.
fluences, in a close studying of the *Scriptures*:
And this is much of the Cause of their In- || 1 Pet. 4. 11.
judiciousness in the || *Scripture-Oracles*.

Besides *Lastly*, (Which will still more
open Things) our Exhortations ought not
to be * *Miraculous*; as when Christ healed * *Acts* 3. 6, 7, 8.
Men's Bodies of their Infirmities, he said, ^{with} Isa. 35. 6.
by a Word of *Omnipotent Power* (as the
Son of God) *arise and walk, arise and*
|| *come forth, or stretch out thine Hand, and* || John 11. 43.
the like. Indeed at that *Extraordinary Day*
of the Apostles, wherein was a miraculous
Stretching forth of the Hand of God to heal, *Acts* 4. 30.
and doing Signs and || *Wonders by the Name* || *Acts* 3. 6, 7.
of his Holy Child Jesus, at the first Preach- ^{with} *Acts* 2. 2, 3.
ing of the Gospel, there were openly from
an *Exalted Jesus*, Conversions to Christ, or
Turnings to the Lord Jesus, very * *miracu-* * Mark 16. 20.
lously caused at the pronouncing a *Form of*
Words. However this was done partly, be-
cause the Apostles had the || *Faith of Mira-* || Heb. 2. 4.
cles,

- Mat. 21. 21. *cles, and believed it should be done according to their Word upon Men's Souls, as well as that Miraculous Cures should be wrought by 'em upon the * Bodies of Men: And then farther, such Miraculous Conversions in the Success of the Gospel were partly needful (in that sudden Revolution) to stop the Mouth of the || Jews, by proving that the Gospel-Dispensation, in Point of a miraculous and sudden Power, was not a*
- * 2 Cor. 3. 6, 7, 8, 9, 10, 11. *jot * inferiour to the Law-Oeconomy. They had known the Law to have been introduced by External Miracles, under the Rod of Moses. And now they should see that the Gospel was still above it. How? By Internal Miracles; or by Conversions outwardly confirm'd by the External * Signs in the Ministry of the Apostles, that went along with them. The Apostles under the Glorious Measure of their Apostolical Unction, did believe by a Faith of Miracles, while they us'd those Extraordinary Forms*
- * Mark 16. 20. with Acts 4. 16. *in the * Miraculous Age, that the People, standing before them under the Hearing of the Word, should infallibly be brought to do as They exhorted 'em, even as many as were ordain'd to Everlasting Life. And this*
- * Acts 15. 12. with Chap. 4. 22. *is written as a || Confirmation by Power of Miracles, for the Ground-Work of our Doctrinal Faith. So Paul's Word Acts 16. 31. to the Jaylor, Believe on the Lord Jesus*
- * Mark 16. 16. *Christ, and thou shalt be * saved, was clearly founded upon a Two-fold Evidence, 1. Upon a Miraculous Spirit of Discerning, that the Holy Ghost was at the || Root of the Jaylor's Convictions. 2. Upon the Mighty Attestation of Heaven to an Apostolical, Wonder-working Ministry, in shaking*
- || Heb. 2. 3, 4. *the Foundations of the Prison, opening all the Prison-Doors immediately, and loosing every*
- Acts 16. 26. *one's*

me's Bands. These Things now quite alter the Case: The Apostles, *Paul* and *Silas*, had * Both seen the Spirit at work, breaking in mightily upon the Jaylor's Soul, in way of Life and Stirrings; and also beheld the miraculous Notices of a conquering Jesus in the very Prison, and that this was now the || Time for the great Power of the Gospel to break out in the Blood of Messiah, crucified and cut off: And here it was they saw God's Work in his Arm going along with Christ, according to the * Covenant, and breaking out in the sure Success of the Gospel. All this put together, *Paul* and *Silas* had a full Ground of Faith to believe that their Exhortation of the Jaylor to spiritual Faith into the || Person of Christ should most surely take Effect. I say, that *Paul* and *Silas*, by a Faith of Miracles of the Holy Ghost, were persuaded that this Exhortation should be made Effectual upon the Soul of the Jaylor on the Spot by the great Power of God, to a * Spiritual Believing on the Lord Jesus. And then farther, the Miracle of Faith, as to the Jaylor's Conversion (in the Means of it) by an Encouragement-Exhortation to believe on the Lord Jesus Christ, and by the Miracle of Fear in shaking the Prison, &c. was to work Courage and more Faith in the Disciples, that they should not be daunted at the casting of the Apostles into Prison for Christ and the Gospel's Sake. It was all of it a pure Miracle of Grace for open Confirmation of the Gospel of Christ: And yet was carried on all along answerably to its Patterns in Electing Grace; as that it should be only the * Jaylor so astonish'd under the Spirit's first preventing Work, and then converted, whilst all || the rest of the

* Acts 15. 40.

|| Isa. 49. 8.

Dan. 9. 26.

Psa. 89. 21.

* Verse 3.

with

Psa. 111. 5.

|| John 6. 69.

with

Mat. 16. 16.

* John 14. 12.

Acts 16. 31.

* Acts 9. 16.

|| Eph. 1. 11.

* Luke 4. 27.

|| Rom. 11. 7.

- the Prisoners (tho' all had seen the Miracle of Fear, and every one's Prison-Bands or *Fetters* and *Manacles* were loosned from him) did remain in their *Blood* and *Blindness*. Oh! What sweet * *Effects* must this be supposed to work upon the *Apostles* and *Disciples*, and upon the *whole Church*. The Miracle was a *Means* in the Hand of the Holy Ghost by which he wrought great Things. For when the Jaylor believ'd suddenly, and embrac'd a Persecuted Christian in his Members the very first || *Night* of their Imprisonment, upon Christ's mighty Attestation to the Gospel both by *Providence* and by *Preaching*, then all the Disciples of Jesus had an open Confirmation that God in Christ was for 'em; that Father Son and Spirit wrought Salvation, and
- * *AAs* 16. 40. *Who could be against 'em?* And that God should hearken thus to the Voice of a Man, as
- || *Habak.* 3. 6. was said of *Jeshua* in the || *other Wonder working Day* of old; and could clear up Things so to the Soul of this Jaylor, in those Words, *believe on the Lord Jesus Christ*
- * *Psa.* 51. 13. when the Apostle came afterwards to * open the Mystery of them upon that Text: For
- * *AAs* 16. 32. it is said Moreover, *And they spake unto him the Word of the Lord, and to all that were in his House*, in the next Words. This gave a farther Testimony to the Lord's mighty
- || *Mark* 16. 19. || *Ascension*, to the *Promises*, to the *Counsel*
- * *Psa.* 110. 4. and the * *Oath* of God in the Death of the Man Jesus, to the *Prophecies*, and to the giving of the *Holy Ghost*. This mightily strengthened the converted Disciples by
- || *AAs* 26. 16. comparing it with the || *Power* of Conversion which they had felt in their own Hearts. If any Man therefore took this Text and press'd it now, meerly as a *Declaration* or Command to * *Saving Faith*, he is mistaken

mistaken. For it's written to no such pre-
 sent purpose, any more than the Account of
 that Command of Peter and John to the
 Cripple, in the Name of Jesus Christ of Na- Acts 3. 6.
 zareth, rise up and walk, hold now forth
 unto us the same Form to be in present and
 perpetual Use. Nor can it any more be ar-
 gued that it is so, because it's recorded in
 the Word: For the Record of it there is
 quite to another End. Miraculous Instan-
 ces were peculiar. What present Practical
 Use then, you'll say, doth that Text, be-
 lieve on the Lord Jesus Christ, and thou shalt Acts 16. 31.
 be saved, now serve for, if Sinners are not
 immediately to be commanded from it to
 believe on the Lord Jesus Christ? I answer,
 that the Ministers of the New Testament
 ought from hence to Open the * Object of * John 14. 1.
 Faith, the Lord Jesus Christ, whom God
 the Father hath appointed, sent, accepted, 1 John 2. 2.
 raised, exalted, heard and is always hearing
 as Advocate with the Father, and Intercessor
 at the Right Hand of God for all the Elect
 of God unto Salvation: And next to Open
 the || Renovation-Act of Believing, as caused || Phil. 1. 29.
 by the Spirit's Power and Grace in Rege-
 neration from and under the Father's Christ.
 So you have the like agreeable Instance in
 the Fourth of the Acts, that at the very
 Time, the Moment, when the Apostles
 having great Grace, and the Faith of Acts 4. 33.
 Miracles in their Souls, believed that the
 People now should be || turned and live up- || Jer. 31. 19.
 on a Word spoken in Season; and that
 for the exalting of Jesus of Nazareth; lo!
 It was done: even as in the Words of Peter
 (in the Fourth Chapter) to the Cripple,
 or Man lame from his Mother's Womb, he Acts 3. 2.
 had the stedfast Faith of Miracles, and
 therefore spake without doubting in the
 Name

- Acts 3. 6.** Name of Jesus of Nazareth, rise up and walk: And at a Time when Believers were then more added to the Lord, multitudes both of Men and Women, Acts 5. 14. It's plain too by the Scope and Current of the Second of the Acts.
- * Acts 2. 14.** that the Apostle * Peter had then, under the first Fruits of the Spirit, a like Faith towards the Miraculous Conversion of the
- || Luk. 23. 34.** || Jews in a great Draught of 'em; and remembered that his Master had said it in former Word, when the Lord told Him and Andrew his Brother, he would make them Fishers of Men. And this was a farther Ground of Peter's Exhortation to Sinners in Acts 2. to Repent than the Ground of it before hinted. For even as Jesus himself (some while afore this in the Second of the Acts fell out) had said stretch forth thine Hand, Jesus knew that the Man should infallibly stretch forth his Hand that Instant by an Out-stretched Arm of Power given him which other Men did not see: Yes, whilst the Word was speaking, the Lord knew he would give forth (to the Man that had his Hand withered) the full Vertue of extending it. And the Apostles likewise had full Grounds to believe that Their Command
- 1 Sam. 3. 19.** in his Name should not fall to the Ground while they spake in this Miraculous Form to Men's Souls, as well as to Men's Bodies
- || Acts 3. 16.** in the || Faith of Miracles, a Faith (perhaps peculiar to the first Ministry of the Gospel. The Reason of it is, because the Seat of Evangelical Conversions was then
- * Luk. 24. 47.** among the * Jews, both in Judea and other
- || Acts 5. 14.** Countries. And also in that Day a || Remnant of the Jews were to be Converted to
- * V. 9, 10, 12.** Jesus Christ by Operations openly * Miraculous, And in such Cities of the Gentiles as had Jewish Synagogues at Hand, the Lord gave

gave 'em Opportunity to hear what was done by the || Power of the Gospel.

|| Acts 13. 42.

Now as to Men's Bodies, the Ministers of the Gospel at this Day would count it *Presumption*, to go to a Sick or Impotent Person and say, *be healed*, or *be thou whole*, *arise and walk* in the Name of Christ, to a Man lame that never had walk'd : Yet they count it *Ministerial Commission* to go and use the miraculous *Soul-Form*, as if whilst they pronounc'd the Words, *believe on the Lord Jesus Christ* (savingly) to a Man who never had been savingly healed, the Effect of his Soul-Healing should follow. Yet Peter went in and did thus, who said also with Success, *Aeneas, Jesus Christ maketh thee whole*, *arise*. To follow it then, why should it not be thought *Presumption*, and quite beside the Sphere of our Ministry (and what is not done by it in *Faith* is done in *Presumption*) to come close to a * *Dead Soul*, and say, Do thou live Spiritually, Do thou *believe Savingly* on the Lord Jesus Christ. To speak I say to Dead Souls immediately in their *unregenerate State*, before we have any *Grounds* to believe that that State of Their's in Nature is changed by * J E H O - V A H the Spirit: Yet to bid 'em in Exhortation *Repent, Turn, Believe on the Lord Jesus Christ, come to Christ, come to him*, &c. Meerly because the *Apostles* did thus, just in the Instant when they saw * *Grace Working*, and had the *Faith* to believe that the Persons they spake to, should believe in Jesus Christ and be saved, is certainly as much *beside* the Scope, as to say to the sick, *be whole*, where it can be only done upon the Spot by *Miracle*.

Acts 16. 31.

Acts 9. 34.

* 2 Kings 4. 31.

* Isa. 40. 28.

* Compare Isa. 55. 6. with Psa. 32. 6. first Part.

Whereas the Operation of the Holy Ghost on the Ministry now (as to these Things

Gal. 6. 8.
with
Rom. 12. 7.

* Acts 17. 2.
with
V. 3. 4.

Mark 1. 15.
last Words.

* Acts 14. 3.
with
Rom. 15. 19.

* Chap. 10. 18.

* Tim. 4. 13.

Things) is quite in *another Way*. The Ministry of the Gospel now labours more in a Way of || *Expectation*, to see the Fruits of *Instruction* in the Mysteries of Christ Seal'd, than it works by any *Miraculous Believing*, that a *Spiritual Act* will be put forth instantaneously, upon our *Exhortations* to Sinners to believe and *come to Christ*. We have no Ground (that I know) to believe that Conversion will be surely effected by *Exhortations* to Conversion; but by some * *other Branch* of our Ministry. It is not, a zealous *Pressing* of Faith, or a frequent *Pro-nouncing* of the Phrases, *Repent, and be-lieve* on Jesus Christ (when we Preach the Gospel to poor Sinners) that will be found a *Means* to Convert them to Jesus Christ.

Besides, *Who* hath that [Faith] now, that their *Exhortations* instantaneously will take Effect unto Salvation? *What* need is there of || *Miraculous Operations* by *Open Seals*, since the whole *Deed* of the Gospel hath been generally *Conveyed* and *openly Received*? For which Cause there being *no need* of a *Miraculous Faith* in Preaching the Gospel, since the common *Report* of the Gospel hath been * *Spread*, our *Exhortations*, like our Ministry, ought to be of the *Ordinary Stamp*. We must not look for Faith by *Miraculous Commands*, as the Apostle's *urging* of Faith in some Cases was, under an *Ordinary Ministry* as our's is. There in our || *Encouragement-Exhortations* (not *Miraculous* and *Preceptive*) we should never exhort to *Spiritual* and *Supernatural Acts*, but as we see the *Spirit* in *Pre-Occupation* on our own and Their Hearts hath gone before us, by a *Supernatural* and *Blessed Work* in that very *Season* while we exhort.

And

And so let him that exhorteth, exhort according to the Proportion of Faith in Exhortation. And then we are Evangelical and Right in our Exhortations, and follow the Apostolical Pattern. And this is the more needful, since Popery and Arminianism have made such bad Work with our Bibles, in confounding Spiritual and Moral Acts.

Again, these Exhortations must be Occasional, as the Lord sets in with an Antecedent Witness on our Ministry, and not where he leaves Men, that they will not receive our Testimony concerning Him: For if Exhortations be constant and Peremptory, they will be Formal, Flat and Useless, and quite beside the Rule, as the too frequent Practice of them upon every Subject, or any Text, by meer Custom, plainly appears to be; when Men exhort, Beseech and Persuade unrenewed Souls to come to Christ by Faith for Salvation, or to look to him by an Eye of Faith which was never planted, nor shall be in their Natures while remaining Dead. For they are first quickened by the Holy Ghost, and then have this Eye given them. He that FORMED the Eye shall HE NOT see to work the Soul-Life, and in that Life to form this precious Eye, Faith? Thus we see in a few Words, how we are to make Christ and his Apostles our Rule for Matter and Manner, Doctrine and Method, according to the Scripture-Canon, both in the Latitude of an Exhortation, as to the General [Nature] of it, and the due Object of any Exhortation in the [Application] thereof.

Let me a little State the Doctrine of Exhortations according to the Scriptures.

1. Exhortation should not be Legal, such as Tem in the Synagogue would be Content to

D d

hear

Rom 12. 8.
with
V. 6.

Acts 22. 18.

1 Tim. 1. 7.

Pla. 94. 9.

* Phil. 3. 16.

with
Gal. 6. 16.

- Acts 13. 13, hear. It's said of Paul and his Company at Antioch, Acts 13. 15. that after the Reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on. [We] have read the Law, now [you] may exhort the People to the keeping of it. The Jews and Jewish Christians too, were for Exhortation to keep the * Law. The Jews were for exhorting to some Natural Duty belonging to the Fear of the true God. They did not see any need of a Salvation by Christ to be * sent to^vem: Because they feared God and trusted to That. And they thought whosoever of them feared God, it was enough; that that religious Fear would bear them out, and they should be || happy by it in another World. And so they thought they wanted nothing but a little Whet to this same Fear in an Exhortation.
- * Acts 7. 57. They were for * no Instructions about the Way of Salvation by Christ. Besides, were altogether Ignorant of it, nor could endure to hear any Thing of God in Christ. But all their Lurry was an Exhortation! How An Exhortation? Thought Paul: You need a Revelation of the Gospel, an Instruction in to the Mystery of Christ to make you Believers! And (thinks he) now I have gotten Leave for this Exhortation (as they'll have it) I'll take the Opportunity, under the Lord's Operation, to Preach the || Gospel among 'em here in this Synagogue. And so he stands up, V. 16. And Preaches the Gospel Evangelically in that Synagogue at Antioch. He there falls o' telling them what God had done in the Old Testament to make way for * Christ, and how he had sent Christ into the World: As also how They that dwelt
- Acts 13. 14.
- * Acts 21. 20. with Verse 24.
- || Mat. 19. 16.
- * Eph. 3. 4.
- || Rom. 1. 16.
- * John 5. 39.

at Jerusalem crucify'd him, and therein fulfilled the Scriptures in || *Condemning him*, || Jam. 5. 6. V. 27. He Preaches his *Resurrection*, V. 30. He declares glad Tidings to the *Antiochian Jews*, he doth not Offer them Glad Tidings, V. 32. He Preaches to 'em *Forgiveness* in his Name, V. 38, 39. He concludes with a Prophetick sort of *Caution*, lest that (* *Blindness* and judicial Hardning) Spoken of * Rom. 11. 25. in the *Prophets* came upon them (for open Contempt, Hatred, and Persecution of the Gospel): Here now was the || *Apostle's Doctrine*. And || Acts 2. 42. no doubt but the *Rulers of the Synagogue* would have been glad to have seen all this Instruction, or Declaring and Shewing of the *Gospel*, turn'd into a *Legal Exhortation*, according to what they had first of all * mov'd to be spoken to the People. But * Acts 13. 15. Blessed *Paul* would disappoint 'em.

Well then, our Exhortations should not be *Legal*, such as the *Jews* stood up for; nor yet such as some || *Christians* have vend- || Acts 11. 26. ed. For instance, take an Exhortation to the *Practical Love of God*. Consider, says one, 1. *God is our great Benefactor*. Therefore 2. *Let us love God*. For 3. *Love to God rectifyeth all other Loves*. Now wherein are such *Legal Exhortations* fitted to any of the * *Spiritual Forms of the Christian*? Doth * Gal. 5. 18. the *Holy Ghost* use such about the *Love of God*? Do they besit the *Gospel*, so much as they are fitted to the *Jew* in his Desire of an Exhortation in the *Synagogue*? Are not the foregoing Heads, *Synagogue-Exhortations*? and should not such *Exhorters* be rebuk'd, as they were, when *Paul* so much disappointed their Expectations at *Antioch*, in falling close upon the *Gospel*, and not meddling with that moral Work of the *Law*, which in the General Notion of a Deity,

|| Rom. 2. 15. is written upon || *Every Man's Heart by Nature?* We see by all, that

2. Exhortations should be *Instructive* and *Doctrinal*, *Declaratory* and *Manifestative*, as the Scriptures plentifully shew. We should find the Gospel in an Exhortation, and not lose it there. An Exhortation should be every Way suited to the *Gospel-Profession* in the *Good News* its self. And Sinners are not to be told that the *whole* of Exhortations are a **Practical Point**: For a great deal of them are *Doctrinal* and *Instructive* Points: And he that never made this Distinction in his very **Defence** of Exhortations hath held forth rather his own || *Darkness* than the *Word of God* hereabout. A Gospel Exhortation *instructs* into the Objects, Principles and Springs of Motion, agreeable with a *New Creature-Change*; and then under right || *Discoveries* directs to the Immediate Duty of *Believing*, *Repenting*, &c.

|| Job. 33. 3.

|| Acts 10. 44.

Heb. 13. 22. *And I beseech you, Brethren suffer the Word of Exhortation, for I have written a Letter unto you in few Words.* It is plain by this Letter written that 'tis the whole Discourse of the Epistle to the Hebrews written to the

* Heb. 13. 7.
17.

* Churches of the Jews he means to be this *Exhortation*. All this entire taken he calls an *Exhortation*. Oh! how the **Holy Ghost's** Exhortations differ from the Form of some Men's! Also, how *Instructive*, how *Nervous*, how *Penetrating* and *Argumentative*, how *Evangelical* and *Spiritual*

* Heb. 1. per
101.

|| Chap. 9. per
101.

and

Chap. 10. per
101.

how * *Sublime* and *Supernatural* is the Matter of this || *Exhortation*, which this Text speaks of, even the Epistle to the Hebrews. The Original Phrase λόγος παρακλήσεως is a Word of *Consolation*, as well as a Word of *Exhortation*. Again, was this an Exhortation to *Unbelievers*? No. It was written to

* Saints

* *Saints, Churches, and* || *Holy Brethren*, who * Heb. 13. 24,
were *liable* to great Temptations, to Stag- || Chap. 3. 1,
gerings in the Faith, and who had among
them some * *Doctrinal* Believers only, and * Heb. 10. 26.
not *Experimental*, who were upon the Brink with
of *Apostasie*, after they had *Doctrinally* and Chap. 6. 4, 5,
Notionally believed into the || *Report* 6.
of Christ. No doubt but such an Exhor- || Heb. 3. 12.
tation was that of *Paul's* in *Macedonia*,
which we find

Acts 20. 2. When he had gone over those
Parts, and had given them much *Exhortation*,
he came into Greece. Those Times of Pur-
suit by the Enemy were * *hard Times* to * *Acts* 20. 1.
live in, and who can think the Apostle
put 'em-upon *Work* in his Exhortation, with-
out feeding them in his Exhortation with
the *Bread* which came down from Heaven? John 6. 51.

Hence the Holy Ghost hath coupled a
Testimony of the Grace of God with an Ex-
hortation, as *1 Pet.* 5. 12. And an Ex-
hortation is explain'd by a *Confirmation*, *Acts*
15. 32. An Exhortation is match'd with
Doctrine, *1 Tim.* 4. 13. And an Exhorta-
tion is join'd with *Comfort*, *1 Cor.* 14. 3.
These all do go in couples, and mutually
lead Hand in Hand: To shew us that * *Ex- * 1 Tim. 4. 13,*
hortations are not only and meerly *Practical*
Points: but of a very *Doctrinal* and *Instru-*
ctive Nature, as well as upon a *Doctrinal*
Foundation.

John Baptist Himself in an Exhortation to
Sinners doth plainly vary from our very
Forms of Exhorting, and was more *Evangelical*
and || *Instructive* therein, than Ordinarily || *Psal.* 25. 5,
Men now will suffer that Part of a Dis-
course before any Auditory to be. See
Luke 3. 16, 17. *John* answered, saying unto
them all, *I indeed baptize you with water, but*
one Mightier than I cometh, the latchet of whose
Shoes

*Shoes I am not worthy to Unloose, he shall baptize you with the * Holy Ghost, and with || Fire: Whose Fan is in his Hand, and he will thoroughly purge his Floor, and will gather the wheat into his Garner, but the chaff he will burn with Fire unquenchable. And Verse 18. Many other Things in his Exhortation preached he unto the People. Doctrinal, Instructive and Declaratory Truths are here call'd an*

*Exhortation. Holy and Useful * Instructions in the Account of the Holy Ghost are called an || Exhortation. Whereas our Folk think nothing can be an Exhortation, if it be not according to Their Form and Module, a Use of Exhortation made up into Doings; as is easily seen in the Universal Crowd of Use and Application. Then in*

Heb. 12. 5. We have an Account that the Exhortation was manifestative of Help and Supply, of Grace and Fulness, as well as Hortatory of Duty and Counsel. And ye have forgotten the Exhortation, which speaketh unto you as unto Children, My Son, despise not thou the Chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth. Here is much of the Gospel manifested in this Exhortation: Because

*it is made to inward Acts under the Operation of the Lord the Spirit. 1. It is a Son in the Father's Arm that is bid to flight not Correction, nor faint at his Father's Rod. 2. It is a Son whom the Father * loves in the Act of chastening. 3. It's a Son he receives under the most Scourging Blows he gives him. So that in the very Administration of this Lively Exhortation, it's both a Means to work up the Children of God to honour him in all their Afflictions, as their Holy,*

Wise and Everlasting Father: And to raise up

* Tit. 3. 5, 6,
|| Mal. 3. 2.

* Heb. 4. 12,
13.
with
|| Chap. 13.
22.

Heb. 10. 32.
33, 34.

Heb. 12. 6.

2 Cor. 3. 17,
18.

* Psal. 94. 12.
with
Rev. 3. 19.

Isa. 9. 6.

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up the Children of God from *Despondency*,
 * *Dejection*, sinful *Distrust* and unbecoming * *Psā. 42. 11;*
jealousies, under all the || *Severe Corrections* || *Mic. 7. 9.*
 of his Hand.

Farthermore, as to *Practical Exhortations*, so far as conform'd to *Scripture*-
 * *Module*, they ought to be kept distinctly * *2 Tim. 1. 13.*
 within their own *Practical Bounds*, and not
 mingled with the *Gospel of your Salvation*, *Eph. 1. 13.*
 as too commonly they are. Some Exhortations that are *Practical* are of one Kind, and some of Another. Howbeit they should not be confounded, as usually they are. I find all *Practical Exhortations* in *Scripture* (which I would distribute *Methodically* in this Discourse) || couch'd under these || *Heb. 8. 1.*
Five Following Particulars, and not one of former part.
 the Number is an Exhortation of Unbelievers to come to Christ, nor of Sinners, as Sinners, to act *Spiritual Faith*, as Men * *now-a-* * *Phil. 3. 17.*
days contend for the shaping of their *Exhortations*.

1. The *Scripture* hints a *Practical Exhortation*, or *Friendly Advice*, unto meer *Natural Acts*. 1. To *Unbelievers*.

Acts 27. 22. And now (says Paul) I exhort you to be of Good cheer: For there shall be no Loss of any Man's || *Life among you*, but || *Psā. 36. 7.*
 of the Ship. To be of Good Cheer: That is, last Words,
 to put forth *Natural Courage*, and not to be dismay'd at the Expectation of so much Danger, as you have thought, in this Voyage. 2. To *Believers* and *Regenerate Persons*.

2Thes. 3. 11, 12. For we hear that there are some which walk among you disorderly, working not at all, but are || *busie-Bodies*: Now them that || *1 Pet. 4. 15.*
 are such, we command, and exhort by our Lord Jesus Christ, that with *Quietness* they * *Work*, and eat their own Bread. This was * *1 Thes. 4. 11.*

an Exhortation to *Saints*. There were some *Disorderly* Persons in this Church of the *Thessalonians*. Their Disorder was they *wrought not* at all. They liv'd *idly*, either

|| 1 Cor. 7. 20. || *without* a Calling, or Occupation, or else in the *Neglect* of one. Instead of working at all, and *busying* themselves in a Lawful

* 1 Tim. 5. 13. Employment of their *own*, they were * *Bussie-Bodies*; they minded the Concernments of *other* Men they had nothing to do with. Now them that were such the Apostle *exhorts* to a Reformation; and it lay in *Natural Acts*: Nevertheless it was by the Authority of the *Lord Jesus Christ*, the

Eph. 2. 12, Great Magistrate over the *Common-wealth* of *Israel*, that the Apostle took upon him to

|| 1 Tim. 5. 13. make such a *Church-Act* against idle || *Vagabonds* of the Society that wou'd not work, nor be quiet, but run up and down, and do *Mischief* with their Tongues: And the

* Psa. 104. 23. *Statute* is, that with *Quietness* they * *work*; that they don't *clamour* because they are *bid* to work: And that they eat their *own* Bread: That they *earn* what they eat, and not think to live in *Idleness* upon the [Church], and eat *other* Men's Bread. But

2 Thes. 3. 13. *ye, Brethren*, says he, *be not weary* (*faint not*) in *well-doing*. This Exhortation, says he, is not to cut off *all* Bounty from 'em

|| Gal. 2. 10. neither, and leave them altogether || *desert*, where they cannot altogether provide for Themselves: But is to direct *your* *Managery* into a *Prudent Discerning* between their *Idleness* and their true *Poverty*. Thus, according to this Instance, Persons who have *Grace* at the Bottom may need an *Exhortation* to reform a Disorder among 'em, and mend it even by *natural Acts* in *well-doing*.

2. The Scripture presents us with practical Exhortation to a *Common Act* of Self-Preservation from Impending * Judgements, * Jer. 51. 45. by a Faith into the *Report* and *Witness* of the Gospel, as it most *Reasonably* agrees with the Truth of *Messiah's* Coming: God may set home Terrible Things. And an Exhortation unto *such Reasonable* Faith, built upon open Evidence and Matter of Fact, is known almost in all Churches who receive their Members, as the Church * at *Jerusalem* * Acts 8. 1: did *Saul*, viz. upon a Relation of their Conversion. But this is no Exhortation to the *Supernatural Act* of Believing into Christ's Person, nor to any other *Supernatural Act*. See the Instance,

Acts 2. 40. And with many other Words did he testify and exhort, saying, || *save your selves from this untoward Generation*. Not save your selves into Christ, that's not your Work, but is the Work of * Free Grace. But * 2 Tim. 1. 9. your work is to save your selves into the Good Report of Christ; to believe that *Jesus is the Christ*, and so to save your selves before the Decree bring forth upon others: Zeph. 2. 2. To save your selves from the Judgements which shall overtake this *Untoward Generation*, who bring up an *Evil Report* upon him. Num. 14. 37. They had a *Common Power* of Acting to * save Themselves from the Romans, by accepting *Messiah*; tho' they had embrac'd him but as *We* in *Great Britain* embrac'd the *Prince of Orange*, when thereby we sav'd our selves from the *Bloody Papists*: And because that untoward Generation of the Jews || would not exert the *Common Power* || John 5. 40. er, therefore the Company of *Israel* present in the *Pentecost-Assembly* were exhorted to save themselves from the said *Untoward Generation*. It's just as if a Friend that is

* Mat. 21. 44. is near a House, or a Tree * *falling*, should be *exhorted* and press'd to get off the Spot, by a meer *Rational* and *Natural Act*, where otherwise it will fall and *crush* him, with
 || Num. 16. 26. all the rest of the || *Stubborn Race* that are resolv'd to try, and keep *under* it.

* 1 Cor. 10.
31.

3. The Scriptures in * *Practical Exhortation* (for as I have shewn, it is not of the *Essence*, but of the *Accident* of an Exhortation, that it's purely *Practical*: It depends upon some Mis-behaviour, or *liableness* unto Mis-behaviour, if the Exhortation be meerly *Practical*) do exhort to the

|| Tit. 2. 14.

* Mark 6. 20.
with

1 Sam. 13. 12.
and

Gen. 20. 4, 5.

|| *Moral Acts of Professors*, that they do not sink below the Examples of many * *Unregenerate* Men. The Design of such Exhortation, or the U S E of it in any Point, is to promote an *External Practical Walk*, so as *befits* the Gospel, either as to the *Up-holding* it, or the *Adorning* it in the *Out-works*. The Texts for this are at Hand.

Tit. 2. 6. Young Men likewise exhort to be sober minded. It's plainly an Exhortation to some Parallel Sobriety and Discretion with what went before in the Counsel to Young Women, *Verse 5.* as appears by the *Adverb of Likeness* [*likewise*] in *Verse 7.* which connects the Sense with the former Advice. But that was an Exhortation un-

* Titus 3. 1. to * *Moral Acts*, *Scil. to be discreet, chaste, keepers at Home, &c.* And what was this Moral Exhortation for? Was it that Sinners should *come to Christ*? Or, was it intended as a Piece of *Practical Holiness* to || *save* them? No. *Paul* did not muddle the Gospel at that rate: But he tells you, it was *that the Word of God be not blasphemed*: q. d. Ay, These be your *Christians*! These be your *Meeters*! See how they live! He exhorts the Christians therefore here, thro'

Timothy,

Timothy, to moral Acts of Behaviour, to stop Ungodly Men's Mouths, that they have nothing of Blame to lay to Godly Men's Charge that's against the * *Light of Nature*. For the same Cause is that other Place in * Rom. 2. 12.

*Tit. 2. 9. Exhort Servants to be Obedient unto their own Masters, and to please them well in all Things, not answering again; * not * Titus 2. 19. purloining (not filching or stealing) but shewing all Good Fidelity, that they may adorn (with a Moral Ornament, so as natural and moral Men may judge of the adorning of) the Doctrine of God our Saviour in all Things.* None therefore that I know of doubt or deny *Practical Exhortations* to moral Duties, as the Apostles did exhort among their *Church-Members*, when they wrote either to *Churches* or to *Church-Officers*. But what's this to an Exhortation to a *Spiritual Duty* in the Example? Nothing.

1 *Tim. 6. 2. last Words. - These Things teach and exhort.* What Things? Moral Things common to and incumbent upon all believing Servants. *And They (the Servants) that have Believing Masters, let them not despise 'em, because they are Brethren: But rather do them Service, because they are faithful and beloved, Partakers of the Benefit.* (Of what Benefit? Of the Benefit of *Church-Order* and Membership in the Fellowship of the Gospel, Phil. 1. 5. upon the Foundation the Gift of God, Jesus Christ, in Redemption and Salvation thro' his Blood) *these Things teach and exhort.* Col. 1. 14. Teach 'em Evangelically, and exhort to Practise still as becomes the Gospel, in what is distinct from it, and yet still bears a Serviceable Relation to it.

In all these Instances we see the Exhortation to || *Moral Acts* is confined within || *Psa. 81. 13.*
its 14.

its own Bounds. It was not any Exhortation to Acts that lay quite above the Liberty or Power of a Man's Will, as * *Spiritual* and Supernatural Acts do. Nor was it an Exhortation to *Unbelievers*, but unto *Saints*. These Moral Acts are all such * *Eternal Duties* as are [common] to all *Believers*. 'Tis no coming to Christ. 'Tis no pressing of *Spiritual Faith* on Sinners, nor || *Spiritual Duties* on Saints. The Spirit led them into these under *Instructions*, not under *Practical Exhortations*. So

1 Tim. 2. 1. I exhort therefore, that first of all *Supplications, Prayers, Intercessions and giving of Thanks be made for* || all Men. This is no Exhortation to Sinners to come to Christ, nor is it an Exhortation to the *Unbeliever* * not embracing the Report of the Gospel, but to the Professor in Common.

4. The Scriptures do contain *Practical Exhortations to Practical Sanctification*. Perhaps these *Practical Exhortations to Churches* || Acts 14. 27. are more necessary at || *Church-Meetings*, than in Mix'd Assemblies.

1 Thess. 2. 10, 11, 12. Ye are Witnesses, and * Rom. 12. 17. God also, how holily and justly and * *unblameably we behaved our selves among* [you] *that believe: As you know how we exhorted, and comforted and charged every one of* [you] *(as a Father doth his Children) that ye would walk worthy of God* (that is, meetly to your Phil. 3. 14. *High Calling of God*) *who hath called you to his Kingdom and Glory*. It's *Practical Holiness with Moral Justice and Visible Unblameableness in Life and* || 1 Pet. 2. 12. *Conversation*, of which the plain Matter of this Exhortation consisteth. So that yet it doth not appear in the *Practical Part* of an Exhortation, that 'tis any exhorting of * *Unbelievers*, much less of *Unbelievers to come to Christ*.

Christ. Nor yet of [Saints] to Spiritual Duties, but of Saints to Moral Duties.

1 Thess. 4. 1. *Furthermore then, we beseech you, Brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to || walk, and to please God, so ye would* || Col. 1. 10. with Gen. 5. 24.
 abound more and more. 1. It's most clear, that this Exhortation is not to Unbelievers, but to Believers. 2. Therefore not an Exhortation to Sinners, as Sinners, to come to Christ, but to Saints to walk with Christ, and please him in the External Walk and Conduct of their Lives. For it appears, 3. That the Matter of this Walk exhorted to is Practical * Sanctification, in abstaining * 1 Pet. 1. 14, 15. from Fornication and Uncleanness, and so externally differencing the Professor from the || Profane, and the Christian from the Gen- || 1 Cor. 3. 3. tiles that knew not God, Verses 3. 4, 5. And farther, that the Matter of this Walk exhorted to, is Practical Sanctification, in all Acts of * Moral Justice to one another, * Mat. 7. 12. Verse 6. that no Man go beyond and defraud his Brother in any Matter, because that the Lord is the || Avenger of all such, as we also || Rom. 12. 19. have forewarned you, and testified. This Practical Sanctification differs from Morality, because the Spirit of God in Believers doth strengthen and enable them inwardly to incline and set upon External Acts of * Mo- * 1 Thes. 5. 22, 23. rality, which He who hath || not the Spirit of God cannot be inclined to ; and so His || 1 Thes. 4. 5. may be Morality, while it is no Practical * Sanctification ; and what is all this Mora- * John 3. 6. lity now and Practical Sanctification in outward Acts to || Spirituality of Acts between || Rom. 7. 6. Christ and the Soul ? We see it's an Exhortation to the former, not to the latter. We are led into the former by Preaching of Power, not by Preaching of Practical Exhortation

hortation to Spiritual Duties. It's under Instruction not under Exhortation, as Men take it.

5. The Scriptures abound with *Practical* Exhortations to a visible *Church-Walk*, in Church-Order in the Government of Christ, as Persons are built upon the Grace of God.

*Acts 11. 23. Who (Barnabas) when he came, and had seen the Grace of God (viz. that they were a Converted People, and that the Power of Christ by the Holy Ghost was lodg'd among them) was glad, and exhorted them all (for now they were Believers into Jesus Christ, he exhorted them to embrace and set up Church-Order) that with Purpose of Heart they would cleave unto the Lord. Cleave unto him as the Wife cleaveth unto her Husband by the * Marriage-Covenant between them. For by the*

* *Mal. 2. 14. * Church-Covenant in receiving Christ as Lord, the Purpose of their Heart would be made known. He exhorts 'em therefore*

* *Isa. 62. 5. that they would Consent to be || espoused in a Church-way unto the Lord, who had loved them, and washed them from their Sins in his own Blood. All this is still fit Matter*

* *Col. 2. 6. for a Practical Exhortation of the * Saints: But what is it to justify the Common Exhortations that are made to Unbelievers?*

To consider the Practical Exhortations of the Word in reference to a Church walk, they will appear to be both in the Hands of the || *Ministers of Christ*, and in the Hands of the * *Saints* distinctly.

1. These Exhortations are put by our Lord Christ into the Minister's Hand under a Double Kind.

1. As they signify a *Dispensing of the Word* by Vertue of their || *Office in the Church of Christ*. So

1 Pet. 5. 1, 2. The Elders which are among you I exhort, who are also an Elder, and a Witness of the Sufferings of Christ, and also a Partaker of the Glory that shall be revealed.

* Feed the Flock of God which is among you, * John 21. 15. taking the Oversight thereof &c. This was a Practical Exhortation to Practical Divinity, as it lay in || Outward Acts. To feed the Flock of God by Doctrine and wholesome Preaching, and Distributing their Portion of Meat (in the Doctrine of Christ) in due Season, is what appertains to Duty and Open Performance in the Ministry. This is proper Matter of a * Practical Exhortation. * Tit. 2. 1, 2. But here is no Exhorting the Unbeliever, nor the Sinner, as a Sinner, to come to Christ.

1 Thes. 5. 14. Now we exhort you Brethren, warn them that are unruly, * Comfort the Feeble minded (speak Comfortably to 'em, tell 'em your own || Experiences, or your own Account, your own Succours, your own Burdens, your own Temptations, your own Supplies from the Promises of God, and hereby you'll Instrumentally) Support the Weak: (and you must) be Patient toward all Men. For some will speak so || long, so impertinently, so Unseasonably, that it will nearly try your Patience. * Heb. 12. 12. * Afts 11. 4. 2 Cor. 1. 20. * Eccles. 5. 2. * Chap. 3. 1, 7.

2 Tim. 4. 2. — Exhort with all long Suffering and Doctrine. || Put up all Affronts and Contempt which will injuriously be cast upon thee, even by many Proud Professors for [exhorting] them to their Duty. Bear it becomingly with all long-Suffering, and continue still to exhort. Neglect not thine own Duty, tho' thou seest some who ought to be Subject, * Spurn more and more at Their's. No, but || instruct 'em more and more in the Reason and Ground of the Exhor-

|| Psa. 38. 13,
14.
with
Psa. 69. 19.

* Jer. 44. 17
|| 2 Tim. 2. 25.

- Exhortation. *Exhort with all Long-Suffering and [Doctrine].* We plainly see that this is not an Exhortation of || *Sinners, as Sinners, to come to Christ*: But is an Exhortation of the *Forward, Tatchy Believer* to be * Subject to Christ, and to Practise certain Duties, which (it may be) thro' *Sin dwelling in him, he is averse or backward to.*
- || Eph. 5. 8. || 2 Cor. 6. 14. Rom. 7. 20. || 2 Tim. 4. 7. with Rev. 3. 11. Tit. 1. 9. || *Holding fast the Faithful Word, as he hath been taught; that he may be able by Sound Doctrine both to exhort, and to convince the Gain-sayers.* This is spoken of the
- * 1 Pet. 5. 2. with Acts 20. 28. and Zech. 11. 17. || Jer. 3. 15. || Tit. 2. 1, 8. Scripture-Bishop, or the * *By-Sheep* (for he had need to be *by the Sheep*, not a *Non-Resident*, neither to see nor *Over-see* the Flock met in one Place) the *Over-seer*, as he is called Acts 20. 28. This same Officer in the House of God, the || *Pastor* in the Church of Christ, must feed the Flock of God: And when it comes to a *Practical* Exhortation, it must be in * *sound Doctrine*, upon External and *capable* Practicals, let a Man be in
- || Acts 20. 30. what *Frame* he will, and not in || rotten *Arminianism*.
- Acts 14. 22. *Confirming the Souls of the Disciples, and Exhorting them to continue in the Faith.* When Souls are * *confirmed* in the Gospel under Christ's Ministers, they are fit Matter to be *exhorted* by 'em to persevere in the Gospel. So that it was an Exhortation of *Believers*, not of *Unbelievers*. And Believers were exhorted here by Paul and Barnabas, to walk and || *Continue in Christ*, notwithstanding the * *hard Things* Christians suffer'd of the World for his Name's Sake: And so were not exhorted to come to him. It was *Confirming* Work, not *Converting* Work that issu'd in the *Exhortation*. They were exhorted, notwithstanding outward Trials, to walk constantly (as they had
- || John 15. 4. last Words. * Acts 14. 19. with 1 Pet. 3. 14. and 3 Pet. 4. 13.

had Opportunity) in all *visible* Acts; the Exhortation was not made unto *vital* Acts; as the Exercises of Spiritual Faith and coming to Christ are. * *Vital* Acts are performed thro' an Operation of the Holy Ghost; *visible* Acts are performed (and ought to be) by our own Profession: And so are fit Matter for a *Practical Exhortation*.

* John 10.10.
with
Phil. 2. 12.

Jude 3. Beloved, when I gave all Diligence to write unto you of the **Common Salvation** (or the Faith of the * Gospel as perverted by the Universalists) it was needful for me to write unto you, and exhort you (about a || *Particular* in the Latitude of that || contended Universal) that ye should earnestly contend for the Faith which was once deliver'd to the Saints. And that's a Particular Gospel of Salvation to the People of God *sanctified in Christ Jesus*, however Men may drown Themselves in all Voluptuousness and Licentiousness, Verse 4. under their Dream of the Common Salvation, that in the Issue all Men will be sav'd. In the Common Salvation, or the || *Common Faith*, contend you for the *Particular* Faith which was once deliver'd to the Saints. The Exhortation here of the Apostle was still to Saints *sanctified by God the Father, and preserved in Christ Jesus and called*. It was made to [Saints] to * contend for Christ, not to [Sinners] to come to Christ. How many Professors then have we in this Lukewarm and Degenerate Age, who need to be exhorted to *Controversie*! I exhort Men therefore fearing God, with whom I have to do for God in Christ, to || contend; and not to give up Christ's Cause.

* 1 Tim. 6.
3, 4.

|| Titus 1. 1:

Jude 1:

|| Tit. 1. 4.

Jude 1.

* Phil. 1. 27.

|| Gal. 2. 14.

Hence a Minister is to speak and exhort and rebuke with all Authority. No Man must * despise him, Tit. 2. 15.

* Luke 10. 16.

E e

.2 As

Of Exhortation to Sinners

2. As these Practical Exhortations in the Minister's Hand signify an exhorting of Brethren to an Act of Service, in taking on them the Labour of a || Journey unto a Church of Christ, for the Supply of other Saints (Which also with such like belong unto * Church-Order): So it's plain concerning the Exhortation in what appears,

2 Cor. 9. 5. *Therefore I thought it necessary to exhort the Brethren, that they would go before unto you, and make up before-hand your Bounty, whereof ye had notice before that the same might be ready as a Matter of Bounty* (liberally to || distribute) *not of Covetousness* (sinfully to hoard up and spend all upon your selves, grudging to part with any of your * Money in Christ's Service and Interest).

2 Cor. 8. 16, 17. *But thanks be to God, which put the same earnest Care into the Heart of Titus for you.* 1. || God is to be thanked for every Instrument of Service, above our Thanks to the Instrument Himself. 2. All Usefulness in a Person is put into that Person by the * Spirit of God in Christ.

3. Earnest Care for the Churches, and for the Interest of Christ in them, or Care about the Wants of any of the Saints in Fellowship of the Gospel, is * put into their Hearts and Thoughts by God. So it was here into the Heart and Thoughts of Titus. The next Words in the Holy Text that follow, are, *For indeed he accepted the Exhortation* ('Tis not accepted the Offer, as saith the Holy Ghost) *but being more forward of his || own accord he went unto you.*

The Practical Exhortation was to a Practical Part within its own Practicable * Bounds. It was not an Exhortation of Sinners, as Sinner 5, to come to Christ; That was not practicable

licable. The Apostles never made their *Impracticable Use and Application*.

2. There are *Practical Exhortations* put by our Lord Christ into the *Saint's Hands*. And that also of one Kind and another.

1. Exhortations to Acts of *visible Perseverance* in the Doctrine and Worship of the Gospel, and to a * *Remembrance* of God's Dealings with us in former Times, and the like.

* Heb. 10. 32.
with
Chap. 12. 5.

Heb. 3. 13. But **Exhort** one another, while it is called, To day, lest any of you be hardened thro' the Deceitfulness of Sin. [One] doubted upon the || *Points* of the Gospel, and [Another] staggered at the * *Ordinances* of the Gospel: And they talk'd of these Matters One to Another to harden one Another in Sin, and then concluded they were right, because they were not alone, but Other Brethren too were found in the || *same Opinion*. || Acts 5. 9.

* John 6. 52.
* Heb. 3. 12.

Thus the Deceitfulness of Sin hoodwink'd many of them, and plausibly led them away, even as many as were warping again * from Christ to *Moses* (just as some Professors now run back from Orthodoxy to || *Arminianism* and *Conformity*). Now says he, talk together, converse one with another to do one another * *good*, and not to do mischief and to draw one another into Sin. Exhort one another to hold on in the *Doctrine* and *Worship* of Christ, while it is called, To Day. Speak to the || *Strengthening* one of another, while it is the Day of Christ's Power and Presence among you in the *Doctrines* and *Ordinances*, which some of you * *doubt* and debate, tho' you see they are made so strengthening and Effectual from the Lord to *convert* and build up others. Talk one to Another of what is done by || *Christ* among you in the *Assemblies*, that

|| Acts 5. 9.

* Joh. 6. 66.

|| 2 Tim. 4. 2.

* Jude 20.

with
Mal. 3. 16.

|| Isa. 35. 3.

* Mat. 23. 17.

|| Psa. 29. 9.

last Words

you may be more warm'd, strengthen'd and encourag'd in the Lord's ways.

* Acts 2. 42.

with

1 Cor. 11. 20.

|| Jer. 22. 27.

with

Jer. 7. 4.

* Mat. 24. 1, 2.

Isa. 26. 9.

|| Zech. 14. 6,

7.

* Eph. 5. 2.

with

Rom. 12. 1.

and

Phil. 2. 1, 2.

* See Gal. 1.

6.

*Heb. 10. 25. Not forsaking the * Assembling of our selves together, as the manner of some is, but exhorting one another, and so much the more as ye see the Day approaching. You see (says he) not only in the Day, how Jerusalem's Desolation hastens, albeit the Jews every where have a longing Desire to be found || there, but in the same Gospel-Day you see how the Truths of Christ get ground: The Light of the Day, in this Apostolical Morning thereof, encreases, which makes Things more plainly appear, both for the Believing Gentile and against the Unbelieving Jew, in the Rise of the Gospel and the Ruine of the * Temple. Exhort one another, as you see the Day more and more approach, and come on into the Higher Parts of it out of your late Jewish Midnight: even while your Ancestors with their Soul had desired him in the Night, viz. Him whom our Souls love who are faithful, and whom we behold in our || Evening of the same Gospel-Day. Now let not us, says he, as some have done among us, forsake the Assembling of our selves together; but let us who are Believers, rather exhort one another by * Gospel-Motives, and Holy, Spiritual Arguments, to hold on in the Doctrine and Worship of the Gospel, while Others are run back to their Judaism and Temple. Peter also wrote to 'em about the same Thing, as we see in the next Scripture.*

*1 Pet. 5. 12. By Sylvanus a faithful Brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the True Grace of God wherein ye * stand. 1. Men in all Ages of the Gospel have had a Counterfeit*

Grace

Grace of God, which is not the *true* Grace of God. Now in opposition hereunto, it's the || *True* Grace of God the Apostle asserts, || Joh. 21. 24. wherein the Faithful *stand*. True Grace is *Effectual* Grace. And this doth not *force* Men (as the *Arminian* Calumny all along hath been) but * *favours* Men. 2. *Proofs* * Job. 10. 12. and Testimony of the Gospel-Truth of the Cause we exhort to persevere in, must strengthen the Exhortation, and come along therewith, as the Authentick || *Exhortation-* || Acts 19. 15. *pass*, without which it would (as our *Common* Exhortations do) want || *Letters of Cre-* || Mat. 21. 23. *dence* from Jesus Christ to *authorise* it. with Col. 1. 28.

2. Exhortations made unto the Disciples of another Fellowship elsewhere, to receive and entertain a Minister upon *Recommendation*. So the Disciples of *Achaia* were exhorted by the Brethren at *Ephesus* to receive *Apollos* the Jew, He being *instructed in* Acts 18. 25. *the way of the Lord*.

Acts 18. 27. And when he was disposed to pass into *Achaia*, the Brethren wrote *exhorting* the Disciples to receive him. This also was a *Practical* Exhortation to Duty within its own *Practicable* Bounds in a * Church-walk. * 1 Cor. 7. 17.

Thus we plainly see by the *Pattern* in all Scripture-Exhortations unto Practice, that they are made only in matters of Religion to *Believers*; and not to *sinners*, as *sinners*, to come to Christ. Therefore if Exhortations be made to Them, it can be but to a *Practical* Attendance upon Means, || *outward Reformation of manners,* || Dan. 4. 27. *and Things of that nature,* till the Holy Ghost breaks in.

But now Men in their Exhortations to Practice, exhort to *Impracticables*, and so quite out-do the * *Scripture-Module*, and * 2 Tim. 1. exhort sinners, as sinners, to do that which 13. belongs to the very *passive* work of Grace,

¶ Eph. 5, 13.
14, 15.

contrary to all Divine Revelation. Take a short List of *Exhortation-Copies*, which have wofully deviated from the true || *Original*, almost throughout Divinity. I may call them *Arminian Exhortations* in *Anti-Arminian Writers*.

1. *Let us establish our Hearts in the Belief of God's Being.*

Ezek. 43. 10.

¶ Isa. 35. 8.

* Isa. 35. 8.
with
Mat. 7. 14.

¶ Isa. 2. 22.

Answ. Where is such a sort of Exhortation to be found in God's word? *Let them measure the Pattern.* How boldly doth this rob the Spirit upon || a *High-way* of Formality and common Profession, and troden by universal Practice! And how *Openly*, even by Men who have profess'd to travel the *High-way* to Heaven, tho' distinct from a *way*, the *narrow way*, *Christ*, * who is the *only way* of *Holiness*! It's the God of all Grace who hath called us into his *Eternal Glory* by *Christ Jesus*, that doth [*stablish*,] *strengthen*, *settle us*, 1 Pet. 5. 10. A man should not be so much as || nam'd in Point of establishment, where it's God thro' *Christ* *establishes* by the *Holy Ghost*.

2. *The Price of Redemption is already paid: Let us but take Christ for our Saviour and our Lord, and live a Life of Dependance and Holiness for a few Days, and we are as safe as if we were in Glory.*

* Dan. 5. 23.
latter Part.

Answ. The Scripture doth evermore honour the Spirit in such high Points as These. But here's an Exhortation to the whole Practice of the new Creature, and not one word of the * *Holy Ghost* in it. How independent doth this make man in the Free will-Power of *Application*! How intimately doth this favour *Arminianism*! What *Arminian* in the world but would subscribe this *Exhortation*? And yet it lies in the Heart of the Points they controvert, viz,
About

About Conversion and Effectual Grace. *Paul* Phil. 3. 12. says, he was apprehended of Christ; but here's nothing like apprehending by Christ own'd, to take Christ for Saviour and Lord. *Paul* own'd the || Gift of Faith for a Life of || Eph. 2. 8. Faith; but here's a Life of Faith press'd, and none of the Gift of Faith declar'd in Glad Tidings. *Paul* acknowledges the Gentiles were sanctify'd by the Holy Ghost; but Rom. 15. 16. here in the Common Exhortation a Life of Holiness is talk'd of, and no such Sanctification is shewn.

3. Renounce thy Covenants with Sin, Satan and Creatures, or else thou wilt never be admitted into Covenant with God.

Ans. What a bold and Ignorant stroke is this against the whole Gospel! It tends to set up another Gospel upon the Basis of Man, Gal. 1. 6. which is not another, as the Apostle says; for there can be no other Gospel than what is built upon Free Grace, and is contrary to the foregoing Exhortation: But there be Verse 7. some that trouble you, and would pervert the Gospel of Christ! My whole Thirteenth chapter in the last Book, as likewise the latter part of the Fourteenth, is a full Confutation of the Error and Absurdity of this Exhortation in the practical Part of it, as the Sixth chapter and the 27th chapter are a direct confutation of the Doctrinal Part thereof.

4. Let our Loss by the First Adam be an Incentive to us, to pursue Advantage in the second Adam.

Ans. 1. It requires a great deal of the || Conviction of the Spirit about Sin to know || Joh. 16. 8. our Loss feelingly by the first Adam. 2. It needs a great deal more of the Conviction of the Spirit about * Righteousness, and the * Verse 19. virtue of it in Christ's Blood, to give a sinner a Discerning of the Advantage he hath

* 1 Joh. 5. 20. in the * second *Adam*; especially now while it is so much *struck at* by Men who are resolv'd to oppose it. And *Lastly*, How can any Thing be an *Incentive* to a man to
 || Joh. 16. 13. kindle Grace in his Soul, where the || *Holy Ghost* the *Kindler* of it is shut out? Can any Man shew me an Exhortation any
 || Exod. 25. 40. where in the *word* that's || *like* this counsel to the *Unbeliever* laid down? or, can he direct me where to find any such Exhortation to a *Believer* either?

5. *Let us see the Nature of Sin.*

Ans. A right View of the Nature of Sin
 * Rev. 3. 17. is a * *Supernatural* mystery. And then instead of this Exhortation, why was it not an *Instruction* into the Duty of magnifying the work of the *Spirit* in his discovering of sin to us?

6. *Let the Consideration that Original Sin is in us wean us from the World, and the Immoderate Desire of Living in it.*

Ans. Alas! Instead of this Exhortation, the Minister should faithfully have shewn, that the *Being* of Original Sin in us, with-
 1 Cor. 3. 16. out the *Indwelling* of the *Holy Spirit* in us too, would be far stronger to make us in *Love* with the World, than the *Consideration* that Original Sin is in us, can be, to
 || Rom. 7. 23, 24. || wean us *from* it, and from the Immoderate Desire of Living in it. Where is there any *Ground* in Exhortation in the Word, for such a *Foolish* Exhortation as this? Who would think the *Man* that gave this Coun-
 * Rom. 7. 19, 21. sel ever *felt* the sad Influences of Original Sin in his own Soul?

7. *A Use of Exhortation to carnal and unregenerate Persons.* 1. *Stir up Shame, and Sorrow, and Fear, and Indignation against your selves.* 2. *Lie down weekly at the Lord's Feet.* 3. *Embrace the Lord Jesus in the Force of all his Bless-
 ed*

fed Offices, and then go fly to, and lift up thy Face without Spot before the Father in him.

Answ. Can any Man by the Light of this Divinity (left us in the World) tell me what [Office] the * Comforter was sent upon? * John 16. For my own Part, when I Preach'd after 13. 14. 15. this Rate, I could not have told him || *what.* || Acts 18. 25. [I] did use to Preach thus. Why? Because I forgot the Spirit. All this Exhortation should have been *Instruction* into * JEHOVAH the Mediator's Work, and into JEHOVAH the Spirit's Work, from JEHOVAH the Father: And then JEHOVAH the || *Father* had been exalted too in the Salvation of the Elect; while the Elect Sinner had been brought to it under that Preaching: But no *Elect* Sinner surely is brought to * Christ under such Kind of Exhortations as have nothing of their very Exhortation-Being in || *Scripture*: But they are || Mal. 2. 8. without doubt reserv'd to be brought to Christ by the **Fit Means**.

8. Use of a Man's Impotency to help himself to the **Unconverted**. 1. Be sensible of your Condition. 2. Mourn over it to God. 3. Acknowledge the Debt. 4. Confess your Impotency. 5. Beg Pardon and Grace. And 6. In an humble Sense of your Misery endeavour earnestly to come out of it.

Answ. How few of these Exhortations will you meet with in the Scripture!

1. There we shall find that the Lord * Eph. 1. 11; * Works sensibleness upon Sinners, instead with 1 Thes. 2. 13; of bidding 'em be sensible. 2. The Scripture exalts || Christ in a Sinner's Mourning || Acts 5. 31; and Repentance, and not meerly presses the with Zech. 12. 10; the Sinner's Act. 3. In the Scriptures the Spirit convinceth of the Debt, and the Gospel doth not exhort to an Acknowledgement of the Debt. 4. Men need much of the Spirit to believe

believe their Impotence. 5. The Gospel of an exalted Jesus reveals Forgiveness to the Elect, Exhorts not to ask it, except a Simon Magus to whom it was * Uncertain: And to lay a Foundation of Outer-Court-Service from meer Gentilism, to cover the In-works in Gospel-Salvation. 6. The Gospel speaks of a Translation out of Darkness, and that Men are passively brought out of it. There is no Exhortation given 'em to endeavour to come out of it. The Nature of it lies above all * Creature-Endeavours.

* Acts 8. 21.

Col. 1. 13.

* Ezck. 16. 6.

|| Eph. 2. 1.

* Job 13. 7.

9. Sinners, offer up your selves to Christ in the Gospel-Covenant. Alas! That is more than || Sinners can do. More than Preachers can do. More than any * Exhortation in the Scripture speaks of.

10. Exhortation to them that are not effectually called. 1. Do not resist the Holy Ghost. 2. To day if you will hear his Voice, Harden not your Hearts. If he now knock, and you will not open, you may knock at the Door, and he will not open.

* Psa. 107. 10.

Jer. 6. 10.

|| Acts 7. 51.

Ans. This Disorderly Use of the Holy Scripture in measuring the Sense by the Sound of it, is so great a Piece of Contradiction, as nothing can be greater. How can the People not effectually called open in the * Free Will-sense, or open as They mean it of opening the Heart to Christ? How can They Hear Spiritually who are Spiritually Deaf and Uncircumcised, and cannot hear-ken? If any Man say, it's his Duty: I say so too. But this don't cure him. Exhortation to such an Act as this will never help him, it's no Fit or appointed Means. Again, How can They but [resist] the || Testimony of the Holy Ghost in the Word, who are not effectually called under an Operation of the Spirit by the Word? If any desire

desire a large Answer to the Second and Third Cases, he may see it in the 30th CHAPTER of my * *Last Book*. As to those Words * Isa. 58. 1, 2; of Scripture, *Heb. 3. 15*. They are very contradictorily applied to *Effectual Calling*. For if it had been meant of *Effectual Calling*, which is not the Design of the Epistle to the *Hebrews* to insist on, the Apostle had made a plain Distinction, as he does elsewhere, between *Exhorting unto Duty*, and *In-* || Jer. 31. 19.
structing into Grace. This was a plain Exhorting to Duty among Professors, *Visible Saints* and Visibly called Ones: So could not be an Exhortation to *Effectual Calling*, which is an *invisible Grace*. It was most certainly meant by the Apostle as an Exhortation unto * *Visible Acts* of * Heb. 10. 23; Profession they began to falter in, and not unto *Invisible Acts* of Believing on the Lord Jesus Christ in *Effectual Calling*. In a Word, it was, that they would keep || *Judaism* and *Christianity* asunder, and || Heb. 6. 6.
 not think to try *Experiments*, and make a Medley in Compounding the *Old Law* and the *New Gospel*. For they were Men of the very same Spirit with Men among our || *selves*. And were the Apostle now alive, Men would find it so. The Apostle || Acts 20. 30; would not spare 'em.

II. *Exhortation to Sinners not united to Christ*. Be persuaded to give your Eyes no Sleep, your Eye-lids no Slumber, till you are really and closely united to Christ Jesus. 1. The Sentence is pass'd against thee, in the next Scene expect the Executioner. 2. A Deluge of wrath is pouring down in full Streams upon thee, and thou art as yet shut out of the Ark. 3. A Shower of Brimstone is falling on thee, and thou hast no Zoar to fly unto.

Answer

- Ans.* Sure this *Divine* mistook the Title of his Matter. Instead of a use of *Exhortation*, he should have call'd it a Use of *Condemnation*: For there is more in it to affright, amaze, keep back and drive away Sinners from Christ, than to *Unite* 'em at this Rate! No wonder these Men say there is no Difference *any way* between the || *Elect*, no, not *Mystically* and *Representatively* in Christ, and the *Non-Elect*, before Conversion. For it's plain they *make none*. Now in the Face of this Untruth I *Exhort*
- || Rom. 8. 29, 30. Men of this Persuasion to *Answer* * fully and closely the 27th Chapter of my Last Book, according to the *Textual* || Grounds, Limitations, *State*, and Distinctions of the
- * Job 26. 3. Matter; and not * *wander* from the Point; Especially in the Way of some, in a **Proud Declension** from the Labour, who have
- || Prov. 21. 24. said it is not || *worth Answering*: For I say it is worth *Their* Answering to whom the
- * Luke 19. 22. Doctrine is accounted a * *Damning Error*; and they ought not to content Themselves to make a *Little Noise* about it in their own
- || Luke 10. 10. || *Private Congregations*. For if it be worth the *One*, all wise Men must account it to be worth the *other*. If it be worth their
- with Prov. 1. 20. While to make a little Noise about it in a
- * Mark 4. 22. * *Corner*, it would be far more worth the while, to see them do the Brave Piece of Service in an *Answer* for the Good of Souls *openly*. And what's an *Answer*? Why to throw fairly upon the Author all the *Scriptures*, *Arguments*, and *Distinctions* Us'd upon the Point by him. **That's Answering** him. Nothing else can be call'd an
- || 2 Sam. 16. 6. *Answer*. No, not the || **Pert** Squibs and little Ignorant Bounces, in two or three Pages of an *Octavo-Epistle*, fitted out to do
- * Prov. 27. 4. * *Execution* upon my *Fourth* Chapter of *The Glory of Christ Unveil'd*. 12. Ex

12. *Exhortation to the Unconverted in the Business of Justification.* 1. *We are Ambassadors of Christ, as tho' God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God.* 2. *Why will you not come unto me, says Christ, that ye might have Life?* 3. *What thou dost, do it heartily as unto the Lord, as for thy Life.* 4. *Wrestle with him for Faith and Justification.* 5. *Let him not go till he hath blessed thee with Blessings in Christ Jesus.*

Ans. It hath been shewn in this small Piece to an Eviction of the Truth, how the First and Second Points have been mistaken. 3. The Exhortation which the Holy Ghost makes to the Converted, ought not to be confounded with an Exhortation to the Unconverted. 4. What Difference is acknowledged between Converted *Jacob* who wrestled with God (tho' never for Faith and Justification) and *Unconverted Men* who want the Regeneration-Life of Prayer? Surely it's great Blindness to put dead Men to *Wrestle*. 5. How can an Unconverted Man, who cannot take hold of Christ, be said not to let him go? 6. All Blessings are bestowed in *Christ Jesus before the World began*, as well as they are again bestowed || *thro'* him at Effectual Calling. Otherwise it is not Blessing the Elect in Christ, according as God hath chosen them in him, for his Choice made in Christ was made before the World began, the Text says. *All Blessings were so originally bestowed in Christ.* So was the *Father's* [justifying] us in Christ, the *Father's* sanctifying us IN Christ distinctly, before the World began. But Men will not learn of the Spirit of Christ to Distinguish between the * *Father's* sanctifying in Christ Jesus, and the *Spirit's* Sanctifying thro' Christ Jesus. Nor indeed can these Things

|| Eph. 2. 7.
with
Acts 10. 43.
and
John 20. 31.

* Jude 1.

be

Of Exhortation to Sinners

be understood, nor sanctify'd unto any Man that meddles with 'em, to discourse or write of them with any *Holy Savour*, till the Holy Ghost hath taught him (apart from leaning upon the Staff of his *Authors*) humbly to submit to his own Revelation of the Truth of the Gospel, as it is distinguish'd to be in Christ Jesus first, by him next, and * through Christ Jesus last of all, in the Spirit's own Applicatory Work to the Called of God.

* Acts 13. 3 8.
with

Joh. 17. 17.
and

Rom. 5. 1.
with

Joh. 17. 11.

¶ Tit. 1. 9.

* Rom. 2. 17,
18, 19, 20, 21.

¶ Joh. 11. 52.

with
Isa. 53. 10.
and
Psa. 18. 50.

* Ezek. 43.
10, 11.

13. *Exhortation to Strangers about Adoption.*

1. *Art thou an Alien, never rest till thou get into a State of Sonship.* 2. *Be convinced of thy Hellish Filiation* (that thou art of the Family of Hell). 3. *Make Good thy Effectual Calling, thy Justification, and Reconciliation.*

Answ. Is not here another very ¶ *Unscriptural Exhortation*? Can any *Arminian* give grosser Direction in the Matters laid down than the aforesaid * *Anti-Arminian*? What Conceptions have Men of a *Spiritual Sonship*, in maintaining that an *Alien* may never rest till he gets into it? Who is there can be convinced he is of *Hellish Sonship* (for *Conviction* is a Work of the Spirit) whom the Holy Spirit ever call'd *Effectually*? And he calls none so, except the ¶ *Seed of Christ*, the *Secret* adopted ones of the Father, before a *vital Call*. The Elect, perhaps to a *Man* of 'em, may at one Time or another have been afraid that they belong to Hell: But Who of them ever was *Convinced* of it? This is not *Practicable*. Again, How can an *Unconverted Man* make good his *Effectual Calling*, his *Justification* and *Reconciliation*? See my 34th Chapter in the * *former Book*, especially Pages 682, 683, 684.

14. *Exhortation to Sinners to get saving Faith.* 1. *Labour after this Faith.* 2. *Take heed*

heed of this gross Self-Murther, Unbelief.

15. Exhortation to gain Repentance. 1. Study the Nature of God. 2. Be serious in Self-examination, 3. Sit loose to the World. 4. See the Limitation of the Day of Grace. 5. Expect Judgement. 6. Soak the Heart in the Blood of Jesus.

Ans. Did the Apostles ever take such a Method, or ever use such Matter as this, in their Exhorting of Men, when they treated of Faith and Repentance thro' Grace, by which they are saved? when we say Saving Faith therefore, it is Saving Faith, according to the Mind of the Holy Ghost, as Faith is a saving Means, not as it is a saving Cause. For the Elect of God under the Preaching of the Word are Saved by a work of the Holy Ghost, from the Father and Christ by this Means. How distinctly have They manag'd Exhortations! How Confusedly have our's done it! when the Apostles in their Exhortations said [*Believe, Repent and be Converted*] unto their Hearers, it was because they saw the Spirit pour'd out in those Times for Abilities, and so their Exhortations in the Second and Third Chapters of the Acts are Evangelically founded: Whereas since, Men have departed from the Doctrine and Use of the Spirit, and altho' they have departed from the Faith, and the Spirit (it's plain) is neither pour'd out upon Preachers, nor upon Hearers; And Men will confess this, and say they speak to the unconverted; yet they will exhort 'em to the Faith of Saving, and to a Gospel-Repentance, quite beside all Apostolical Rule or Example; while the very Exhorters own that the Auditors exhorted, are without the renewing Spirit of Christ. They (unconverted Sinners) can bodily labour after something of Christ, 'tis true,

Eph. 2. 8.
with
2 Cor. 7. 10.

Acts 3. 19.

1 Tim. 4. 1.

Math. 16. 11.

as

- as Christ exhorted Natural Men to labour *bodily* after the *Meat that endureth to Everlasting Life*, Joh. 6. 27. and to take as much Pains with their *Bodies* to go up and down after [Christ] till they got more Knowledge of him, &c. as well as go up and down thus with their *Bodies* after the [Loaves], or the *Bread that perisheth*. But Christ exhorted * *not* those natural Men to labour *Spiritually, Evangelically, Supernaturally* (for the *Meat that endureth to Life Everlasting*), as our *Modern Exhorters* have mistaken it: And then by exhorting thus in a Natural
- * Rom. 16. 19. last part. * *Arminianism*, they have brought down upon us a dreadful Instance of Man's || *Apostasie* from God, beyond what Men see without the Teachings of *Jehovah the Spirit*. For it is *he that teacheth us in these things to profit*, Isa. 48. 17. And then we shall know the *Difference* between Scriptures which speak of *Bodily Acts*, and *Spiritual Acts*; of * *Visible Faith*, and *Invisible*; of *Believing Rationally* into the *Report*, and *Believing Savingly* into the *Person* of Christ, &c. for God's outer Court-people are || *irrationally Foolish*, and his inner Court-people do but * *know in Part*. Now without such Distinctions I see Men continue wofully to *blunder*, while they continue to write, that *they think Sinners, as such, are to be exhorted to believe in Christ, and to repent of Sin, altho' thus blunderingly and blindly to exhort they think to be their Duty*. When the Scripture *exhorts Sinners, as Sinners*, it's to natural Repentance and moral *Reformation* upon such a *Motive* as this, if it may be a *Lengthening of their Temporal Tranquillity*.
- Dan. 4. 27. To conclude. The Primitive Patterns have been so far from [Correction] in any of my Writings in the Point of *Exhortations*, that

that the plain Drift of those Writings hath been to abide by *the Wisdom of God*, and 1 Cor. 2. 7. to bring up Men who have departed from the Primitive Faith and Rules, to return, and to act by the Primitive Patterns; which I see without this *Instruction*, and these Distinctions aforesaid, are not *rationaly* understood, nor the * *outward* Call of the * Math. 22. Elect of God to come unto Means fitly 3. 4. minded or discern'd: For otherwise it could not be mis-judg'd that I reprehended Christ and his Apostles for their Exhortations made in the Word of God: Or that I destroyed Gospel-Obedience requir'd of Men, because I am altogether for *bounding* it within its own Springs and Principles upon its own Foundation, and can't call that *Gospel-Obedience* which Men exhort to, while the Exhorted remain in old *Adam*, or continue Captives to Sin and Satan in a Natural Unrenewed State, knowing that Men at this Day do not write upon *Gospel-Obedience* as the Thing is in its own Rise and Springs; nor when they discourse of Sanctification do they utter *Knowledge* at all clearly: The Job 33. 3. Mystery of it they are Strangers unto, and that seems not to satisfy them of late, unless they are Enemies too unto the *Mystery* of it, and *Strike at* Things which it's plain they never understood. But vain Man would Job 11. 12. be wise, tho' he be born like a wild Ass's Colt.

Exhortation, if it be right, may come in as a piece of Holy Needle-work, interwoven with the * *Mystery* of Grace: For so the * 1 Cor. 2. 7. Apostle's Exhortations were, and not an Exhortation of the Saints themselves to any *Duty*, but as there was an *Evangelical Savour* shed abroad upon their Spirits and *Discourses*. But now Men content themselves with so cold and *Legal* a Form of Ff Exhortations,

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Exhortations, and so impertinently carried off from *Scripture-Modules*, that even while they give us the *Ten Commandments*, they are so afraid of the *Gospel* in that Part of a Sermon, as they even leave out the very *Preface* to the *Ten Commandments*, [*I am the Lord thy God*].

Exhortation therefore, if it be wrong, spoils the Serviceableness of a Man's Labour. And to give any Man a true *Idea* of wrong Exhortations, I know no Portraiture so full of the Evidence, as the Modern and *Present Use* of 'em presented, and Examined by the *Primitive Exhortations* in this Chapter. And the *Defence* of 'em hath been [more] ridiculous than Men's Incoherent *Use* of 'em.

C H A P. XIII.

Of Preaching with and without Notes, considered.

THE Holy Ghost hath better Gifts for Men in the Ministry whom Christ sends, than such have yet receiv'd, who can't so much as *exhort*, much less *instruct* without their *Notes*. A Dry Paper hath been found to be a very *Dead Assistance* in the Work. Sententious, premeditated Forms of Preaching are a Scriptureless way of Preaching. And what signifies a *Dress'd Matter* upon the Cushion, when I find it all out of Order, where it should be better dress'd upon my Heart? What a piece of Disorder is it to read a Message that is

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45 I

to be * *spoken*. And surely, if my Heart were big with my Message, I need not have recourse every half Minute to the *Line above my Thumb*, or else run the Hazard of being out and *silenc'd*! If a Man deliver his Message *Experimentally* and not notionally, it must come more from the Sanctified Treasure of the Heart in *Matter*, and less from the Paper-Help in *Form*. Also, if a Man spake with his *Understanding* More, he should speak from his *Memory* Less. If a Man's Notes were well written down upon the *Hidden Man of the Heart* by the Finger of God's Spirit, they would be more *Covertly* laid, than that *Scandalous* and common way of *exposing* them to every Body's View; or than that *Industrious* Concealment with *Hand* or *Handkerchief*, which some have studiously erected between the *Prying Eyes of the Galleries*, and the *Copy of the Sermon*. Oh! Trust not thy *Pen*, when thou shouldst be telling what is written on thy *Heart*. Let me here *exhort* you. Be not *Snow-Balls* in Divinity to roll up|| *Numerous* Particulars, and lick up so many *prepared* Sentences upon the *6th* and *7th* Days of the Week, lest you *dissolve* to your own Loss, and to no Body's Gain, upon the *Lord's day*. Remember, you'll certainly *fumble* when you go about to tell us more than you *feel* that Instant. The Lord knows that we have poor small Doings among us! Lord! Pour down thy Spirit, that we may all blush and be *asham'd* to *Read Sermons*. Let me *freely* * *speak* to you, not let me *freely* read * to you, says *Peter*. Let Men read the *Text* as Christ did, and it suffices, as to the *Reading Part*. Then as to the *rest* of the Labour, *close the Book*, and *say* unto the People, or *speak* to 'em after the Manner that Christ did

* Tit. 2. 1.
with
Verse 15.
and
i Thes. 2. 2.
also
Col. 4. 3:
and
Eph. 6. 19. &c:

i Pet. 3. 4.

|| Mark 4. 33.

* Acts 2. 29:
with
Acts 4. 29.

did in his own Preaching the Gospel, *Luke* 4. 17—21. The greatest Part of our *Reading* Preachers have done most Mischief to *Applications*. And the Poor *Hearers* suffer! Oh! That their Eyes were open'd! Some *Hearers* who sit under the *Hour-Glass* or the *Pulpit-watch* (for Few Preachers by the measure of *Spending* themselves know when to give out) have found, that Grace, it may be, has been set up, while the *Glass* hath had the far greatest Part of its *Sands* to run out, or the *Watch* its greatest Number of Minutes to come on: But as the *Dust* hath declined, and the Time elapsed, the *Grace-Part* of the Sermon hath sunk away with the *Time*, till All hath been lost and swallow'd up in the Unreform'd Managements of *Use* and *Application*.

Object. Oh! Sir, why d'u expose *Reading* of *Notes* at this rate? 1. All have not the same *Memory*. 2. As we have had the Assistance of the Holy Ghost to prepare our *Notes* in our *Studies*, so we may lawfully read to the People what hath been so prepar'd of God.

I.

Ans. 1. Preaching the Gospel is from an *Unction* of the [Understanding] to open the *Scriptures*, and from a Touch of God upon the Heart, to open them too from what we feel of them. For *Scriptures* rip us up if we let them take their own Way, let Men who go by their *Authors* say what they can. Preaching the right Gospel is not from an *Unction* of the *Memory*. He that practiseth Gospel-Orthodoxy in the Pulpit by *Memory*, acts more like a *Parrot* taught to utter Words, than he speaks like a *Preacher* of the Gospel. *Promises* and || *Experiences* run all to the Understanding and the Heart, and not

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to the Memory. 2. Preaching the Gospel is express'd in the Word by *Speaking*, and is an *Unction* of the * *Mouth*. It's from the *Spirit* we have the true *Παρρησία*, the *Liberty*, or Free Speech, *Acts* 2. 29. the *Boldness*, 2 *Cor.* 7. 4. and *Acts* 4. 29, 31. and the *Confidence*, *Acts* 28. 31. as the Word is differently *translated*, and in each of the Instances brought, is accommodated by the Holy Ghost to || *Utterance* in our Pulpit- || Speech, as is plain to Him who takes his Bible and consults the Places. Now we may speak to Men in the Things of *God* without Notes, if we have an Understanding and Utterance given us by the Spirit to know what we say, as we may speak to 'em in the Things of *Men* without Notes. For Instance, if Men speak to one Another about *Trade* or *News*, they can speak **without Notes**. And the Truth is (to hold to the Comparison) I can remember far more of the News from Him that *tells* me the News, than from Him that *reads* the News. If I have *News-Papers* (for I use * *Similitudes*) they are for Mine *Eye* not mine *Ear*. So Men's Notes in the Pulpit are more fitted to the Eye of *other* Readers, than they are to the Ear of our Auditors. Reading by Notes I have felt Experimentally both in Reader (inasmuch as Twenty Two Years ago I us'd to read my Notes in Preaching) and in *Hearers*, to be the most *Unprofitable* Way of *Speaking*. How can He that speaks and reads, think [I] can profit much by him, unless he acted fairly, threw me down *another* Copy of his Notes, and let *Me* hear and behold, along with Him that *sees* all penn'd down before him in the *Paper*? Or as much of

2.

* Eph. 6. 19.
with
Exod. 4. 11.

Eph. 6. 19.

* Hos. 12. 10.

1 Cor. 14. 26.
with
2 Cor. 12. 19.

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it (at least) as *He* reads unto Me? For just lifting off his Eye from the *Cushion* towards the Middle of a Sentence that helps him out in the latter End of it, is not the *Gift* which makes it cease to be Reading. Let the Preacher, I say, if Reading be best, disperse *Copies* of his Notes, that we may be all of one Piece, as many of us as can be instructed by a *View of the Manuscript*, and let us all look upon it together. 3. As Men have had the Assistance of the Spirit in their Notes, *without* Notes to compose Notes: So it's plain they have *not* the Assistance of the Spirit *without* their Notes to deliver his own Assistances unto us. Besides, if Notes were the *Scriptural* Way of Preaching, Men should surely have a Gift of the Spirit to *read* those Notes, but they have no Gift of the Spirit to *read* 'em. All Worship should be carried on by *immediate* Gifts of the Spirit, so far as God hath bestowed *Immediate* Gifts upon any; which

3 Cor. 12. 31. proves that *all* should covet earnestly the best Gifts. But now in Notes and the Scandalous Indulging the Use of 'em, I may say, that *that* Assistance of the Spirit of Christ which I'll suppose they had before in *composing* them, is afterwards * *gone*, at least *sensibly abated* in the Worship. And may not one Reason of it be for want of *Occupying* in their Talent by *Meditation*, and

* Hos. 5. 6. *Trust in the Lord*, &c. who maketh us able

2 Cor. 3. 6. *Ministers of the New Testament*, not of the Letter (no, not of the Letter in a Cutt of Paper, though I am afraid Men look too much at the Letter, and therefore look so much to their Notes) *but of the Spirit*? And an able Minister of the New Testament of the **Lord's** making by the Spirit, can never

ver be by *reading Notes*; that that *kills* may be copied on Paper, wherein lieth *not* the Ability: But that which *giveth Life* is the Spirit who needs no Paper, and which *teacheth* the Man, that he needs none at all neither. Men should occupy their Talent by this *Trust*, and not slight it by *Napkinning* it in a Scroll of Paper, and there *Reading* it through a meer Distrust indulg'd. To be sure, if ever these Men have had the Assistance of the Spirit in * *Composing* * 2 Cor. 3. 5. Notes, they have had his Assistance to another End than to *read* them; which may be done without any further Measure of the Spirit, and then what are the *Dry Things* worth? To me the Argument is plain, that if I have had a Measure of Assistance in *Private* for Lord's Day's Work, it argues a most sinful Distrust of my Soul, if I do not look for an *Equal* Measure of the Spirit, not to say a *greater* Measure of the Spirit in his farther Gifts, when I come *publickly* to use these Prepared Helps of * *meditating* the Scripture-Arguments be- * 1 Tim. 4. fore-hand. Consequently, a greater Measure of the Spirit, nay an equal Measure of his Help in the Pulpit must be to Preach *without* Reading: For if by his Help I *studied* them without Reading, why not by his Help, if I think I am a Minister He sends and owns, do I not *deliver* them, and why then *ought* I not to deliver them too, without Reading? May it not be said, that after Help in our *Studies*, we indulge a sinful Distrust in the *Pulpit*, and by our tying up our selves to a Sett of Words, do think we *please Man* by keeping close to Gal. 1. 10. the Argument, while we *displease God* in running away from His Assistance. Hath

¶ Eph. 4. 3.

4.

2 Cor. 3. 18.
last Words.

* Rom. 10. 17.
with
1 Cor. 1. 12.

not this Distrust of farther Gifts of the Spirit for *Utterance*, upon Trial of the Spirit's Help in our Studies for *Argument*, provok'd the Lord to leave the Ministry so much at this Day, even in Orthodox Pulpits, that it's much to our Lamentation? Hath not flying to *Notes* upon every Sentence almost to be utter'd, under a Colour of refreshing Memory, || griev'd the Spirit, in a deadning both the *Pulpit* and *Auditory*, that we may almost fear he is gone, and suspends his effectual Operation?

4. Why should Men's **Souls** so generally choose to be for yesterday's *cold Meat* now after so long a Time upon Lord's Days in the Churches, though Fire was under it Yesterday; whenas their Minds are all agreed to put *hot Meat* into their Mouths, and so refresh their **Bodies** upon Lord's Days in their Families with something that's *warm*? Well then, that which comes *hot from off the Altar*, warm'd by the Fire of our Great Sacrifice, and brought in immediately from the Minister's own Heart by *the Lord the Spirit*, is a Soul-Provision that certainly makes us thrive best; and not that which comes *Cold*, after it's strain'd thro' a Man's **Notes** to chill it.

Hearers also may read *better Sermons* at Home than any are read in the *Pulpit* at this Day. Nevertheless, tho' they *can* read better than any are Now *Preach'd*, yet **Publick Preaching** hath more of God's *Blessing* to go along with it than any **Private Reading**, because it hath so solemn and express an Institution in the written Word, 2 Tim. 4. 2. Rev. 2. 29. 3. 22. Rom. 10. 17. Acts 15. 7. Matth. 13. 19. and Acts 10. 33.

Most

Of Preaching with and without Notes. 457

Most Gracious Lord, pour forth thy Spirit. *Lord Jesus, come quickly ; that the Hu-* Rev. 22. 20
man Way of Applications may wear off
and vanish, and the Dust of the Pro-
phet's Feet, who *do not live for ever*, may Zech. 1. 5
be all thrown out of Doors ! *Then shall the* Dan. 8. 14
Sanctuary be cleansed.

T H E E N D.

ERRATA.

The *Twelve* gross Escapes of the Press in
this Book are to be thus Corrected.

PAge 42. Line 31. Read *Christ*. p. 43.
l. 7. dele the *last Parenthesis*. p. 61. l. 26.
r. *in directly*, as Two Words. p. 143. l. 4.
from the Bottom. r. *ineffectual*. p. 179. l. 9.
place a Semi-colon after *selves*. p. 239. l. 11.
r. *predicate*. p. 296. r. *ἰλασθέντων*. at Pages
326, 327. alter the *Transposition* of the Nu-
meral Figures in the said Pages. p. 347. l. 11.
r. 2 Cor. 6. 1. p. 354. l. 3. r. Matth. 22. 4.
p. 388. l. 29. deleatur Tautology, as *Sinners*.
p. 397. l. 31. r. *Experience*.

28 SE60

A
T A B L E

Of Some

Few Texts

O P E N'D

In this small T R A C T. Especially the Texts which Men have abus'd to serve their Turn about *Offers of Grace*, together with Texts they have brought to support their *Dark Invitations* and *Exhortations*, &c. (*viz.* The *Arminian Apostasies* of the *Anti-Arminian Ministry* (so called and esteemed) are mark'd with an Asterism, thus *.

GEN. 3. 5. Ye shall be as gods, &c. p. 384.
* 17. 18. *Vindicated*, p. 284, 285, 286, 288.

1 Sam. 17. 28. p. 24.

Psal. 2. 6. p. 134.

32. 6. p. 356.

40. 9. p. 127.

43. 3. p. 44.

68. 18. p. 82.

* 72. 10. Offer Gifts, p. 74. to 78.

144. 7. p. 43.

Prov. 3. 18. Tree of Life, p. 369.

Prov.

A TABLE of some Few Texts, &c.

Prov.* 9. 4, 5, 6. *Speaks of an Invitation of the Absent to come, by a Local Act and be present under the Gospel of Salvation Preach'd, and dispensed to the Elect, even as* Isa. 55. 1. Luke 14. 17. and Matth. 22. 2, 3, 4. *all Speak.*
p. 264, 265, 377.

12. 12. p. 132.

Isa. 5. 4. p. 182, 356, 357.

* 27. 5. p. 270, to 275.

28. 24, 25, 26. p. 184.

30. 18. p. 186, 187.

35. 8. p. 106, 438.

40. 3. p. 374.

42. 4. Judgement, p. 383.

* 55. 1. *vindicated* p. 263 to 267.

* 65. 1. *vindicated* p. 297, 298.

66. 2. *Unto this Man. hinted.* p. 359.

* **Jer. 5. 21, 22, 23, 24,** *Is an Exhortation to Natural Religion upon a Revealed Foundation, and to Moral Reformation: This is plain by all the Coherence. p. 448. Note, that my Fifth Chapter is an apt Key to open all such Texts in the Bible.*

Ezek. 20. 31. p. 76.

Jonah 3. 4. p. 114.

Matth. 3. 3. p. 240, 241, 374.

6. 11. p. 122.

7. 14. p. 438.

11. 3. p. 362, 363.

A TABLE of some Few Texts, &c.

Mat. 11. 5. last words. p. 36.

* 11. 28. vindicated, as meant of Local Coming to Christ, p. 348 to 367.

* 17. 5. vindicated p. 296 compared with p. 298.

19. 14. } Come, meant of } p. 360.
* 22. 3, 4. } Local Coming, } p. 305. compar'd
and vindicated. } with p. 354.

Mark * 1. 15. vindicated p. 388. compared with p. 392.

2. 3.

2. 18. } Come, meant of Local Coming, p. 353.

5. 15. }

* 16. 15. vindicated p. 100, 101, 129.

Luke 2. 34. p. 117.

* 10. 42. vindicated p. 321, 322, 330, 331.

* 14. 17. Come, meant of Local Coming, and vindicated p. 354, 377.

19. 14. p. 97, 98.

* 19. 27. p. 322, 323.

* 24. 47. vindicated p. 312, 313.

John 1. 39. } Come, meant of Local coming, p. 354.
1. 46. }

* 3. 14, 15, 16. vindicated p. 298. compar'd with p. 299.

3. 26. Come, meant of Local Coming, p. 351, 352.

4. 24. Worship in Spirit, p. 48, 49, 50.

* 5. 40. vindicated p. 355, 356, 357.

6. 27. p. 447, 448.

6. 35. }

6. 37. }

6. 40. } Come, meant of Belie-

6. 44. } ving,

6. 45. }

6. 65. }

{ 350.

{ 350.

{ 355, 356.

p. { 350.

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7. 37. p. 350.

John

A TABLE of some Few Texts, &c.

- John* 14. 17. p. 54.
 16. 7. p. 44.
 16. 11. p. 383, 384.
 21. 12. Come, *meant of Local coming*, p. 354.
 * *Acts* 2. 38. vindicated p. 395.
 * 2. 40. opened p. 425.
 * 3. 19. vindicated p. 396, 399, 400, 406.
 * 3. 26. vindicated p. 318, 319.
 * 10. 43. vindicated p. 299, 300.
 13. 15. p. 418.
 * 13. 38, 39. vindicated p. 301, 302.
 * 13. 40, 41. p. 302.
 * 13. 46. vindicated p. 315 to 318.
Acts 13. 48. The Meaning of the τεταγμένοι, or
 the Ordained in that Text, p. 326,
 327.
 * 16. 31. vindicated p. 409 to 414.
 17. 18. A Setter forth of strange gods, p. 20.
 * 17. 30. } vindicated p. 401 to 409.
 * 20. 21. }
 26. 18. p. 132, 133.
 * 28. 28. vindicated p. 319, 320.
 * *Rom.* 3. 25. Set forth, &c. vindicated p. 280, 281,
 295, 296.
 4. 22, 23. 155 to p. 159.
 6. 17. p. 128.
 1 *Cor.* 1. 24. p. 35.
 2. 14. p. 368.
 3. 9. p. 188 to 192.
 15. 1, 2. p. 22, 23.
 2 *Cor.* 1. 11. p. 88.
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 2. 15, 16. p. 381.
 3. 18. last words. p. 301.

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- * 2 Cor. 5. 18, 19. vindicated p. 270, 341 to 347.
- 5. 19. The World. p. 348.
- * 5. 20. vindicated p. 345, 346.
- * 6. 1. vindicated p. 268 to 270, 347.
- 8. 16, 17. p. 434.
- * Gal. 3. 1. Set forth, &c. vindicated p. 289.
- * 4. 19, 20. vindicated p. 407.
- Eph. 2. 5. p. 135.
- * Phil. 2. 16. Holding forth, &c. vindicated p. 290.
- 1 Thes. 5. 14. p. 431.
- 2 Thes. 2. 10. p. 275 to 280.
- 3. 11, 12. p. 423, 424.
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- * Heb. 3. 13. p. 435.
- 3. 15. p. 443.
- * 3. 18, 19. vindicated p. 305, 306, 307.
- * 4. 1. } vindicated p. { 307, 308.
- * 4. 2. } { 21, 305, 306, 307, &c.
- * 4. 3. } { 305, 306, 307, &c.
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- 4. 16. p. 359, 360.
- 9. 14. Dead Works. p. 244.
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- 1 Pet. 3. 19. p. 20.
- 5. 12. p. 436, 437.
- 1 John 1. 7. p. 248.
- 2. 2. Whole World. p. 348.
- 4. 15, 16. p. 55, 56.
- * 5. 6—11. vindicated p. 296, 297.
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- Jude 3. p. 433.

Jude

A TABLE of some Few Texts, &c.

Jude 6. p. 383, 384.

* Rev. 3. 20. opened p. 369, 370.

* 22. 17. vindicated, and shewn to have nothing
to do with that Place, Matth. 22. 2,
3, 4. at p. 305 and 354. See this Rev.
22. 17. vindicated from Plea 34. at
p. 334. and open'd p. 259 to 263.
